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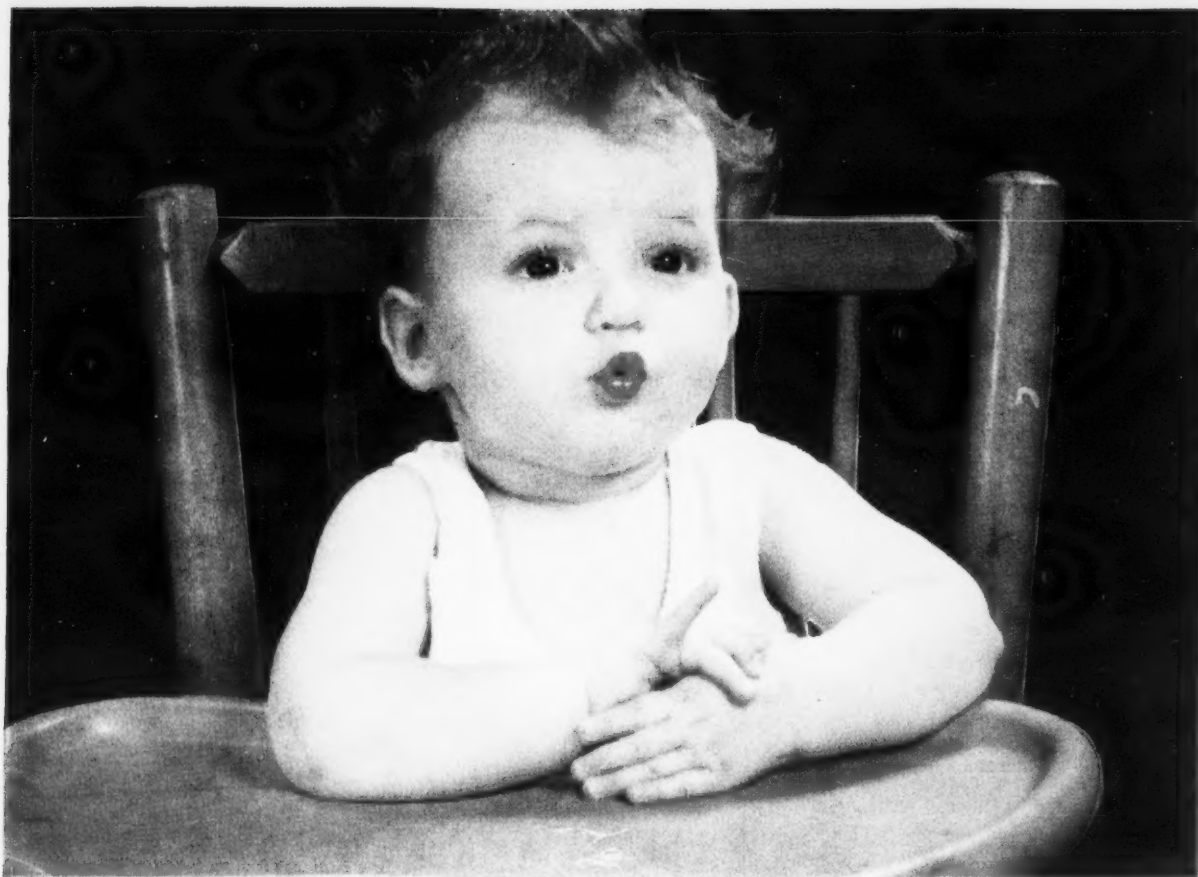
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# Christian Herald

DANIEL A. POLING, *Editor*

OCTOBER • 1951

## ARTICLES

- THEY LEARN TO LIVE AGAIN.....*Mary Jacobs* 6  
 I QUIT WORRYING WHEN I FOUND GOD.....*Dale Carnegie* 19  
 GOVERNMENT SPENDING.....*J. C. Penney* 20  
 HE PREACHES WHAT HE PRACTICES.....*C. Carleton Brechler* 22  
 CHORE BOY TO THE PUBLIC.....*Charles Francis Potter* 24  
 THE IMPORTANT FOUR-LETTER WORDS.....*Faith Baldwin* 25  
 ARE STUDENT SECRET SOCIETIES UNCHRISTIAN?  
 .....*Kenneth L. Wilson* 26  
 SHE HAS 3,000 CHILDREN.....*Elizabeth L. Davis* 29  
 THIS CHURCH COSTS TOO MUCH!.....*Robert W. Youngs* 51  
 WHERE CAN WE PUT THE CHILDREN?.....*John R. Scotford* 54  
 DESIGN FOR THE NO-CELLAR CHURCH.....*Alfred W. Johnson* 64  
 THEY BUILT IT THEMSELVES.....*Anne West* 66  
 INSTRUMENT OF THE AGES.....*Russell D. Berg* 68  
 THEY GLEANED THE FIELDS AND BUILT A CHURCH  
 .....*Norman E. Nygaard* 72  
 A STAKE IN TOMORROW.....*Dale Hamilton* 81

## FICTION

- LEADING CITIZEN.....*Myles D. Blanchard* 21

## SERMON

- THE COUNTRY I LOVE BEST.....*Oswald T. Smith* 12

## REGULAR FEATURES

- |                            |    |                            |            |
|----------------------------|----|----------------------------|------------|
| Among Those Present.....   | 3  | Poetry.....                | 56, 71, 74 |
| Questions and Answers..... | 4  | Visual Aid Reviews.....    | 58         |
| "I Remember".....          | 10 | Building Questions.....    | 63         |
| News Digest.....           | 13 | Sunday School Lessons..... | 86         |
| Editorials.....            | 18 | Children's Page.....       | 91         |
| Shopping Corner.....       | 32 | Book Reviews.....          | 94         |
| Woman's Place.....         | 34 | Motion Pictures.....       | 102        |
| Daily Meditations.....     | 40 | Back Talk.....             | 110        |

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A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace; the solving of the liquor problem, the service of the needy at home and abroad, and to cooperation with all who seek the establishment of a more Christian world.

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## COMING NEXT MONTH...

**THE GLAD RUSSIAN:** That's the fabulous Dr. Hyman J. Appelman, a converted Russian Jew, who for years has been going up and down the land making converts galore. Last year alone he led some 16,000 to Christ. Kenneth L. Wilson tells the story.

**FAMILY WORSHIP:** Compare yours with that of Dr. Nels F. S. Ferre in HOW OUR FAMILY WORSHIPS TOGETHER. Dr. Ferre is Professor of Philosophical Theology at Vanderbilt U., the author of many best-selling devotional books, and dynamic intellect in the religious world. Don't miss this valuable feature.

**LONG FINGERS:** Grace Nies Fletcher tells why she believes that Sunday-school teachers have 'em in a breezily written, yet searching tribute to these long-suffering workers who are paid not in cash but in everlasting spiritual richness.

**"BRIGHTEN THE CORNER":** Meet the wonderful little old lady who composed this extremely popular hymn in SHE BREATHED A SONG IN THE AIR, by Melvin A. Hayes. It's a "Folk Should Know" piece.

**INSIDE ELIZABETH YATES:** Lead article in a sparkling 32-p. Book Section is by the author of "Guardian Heart" (a Family Bookshelf Selection), "Beloved Bondage" and other fine novels. Miss Yates takes us into her workshop and gives us a blow-by-blow account of how her books are written and why. Equally interesting is A PARENT LOOKS AT CHILDREN'S BOOKS, in which a young mother writes engagingly of her findings in youngsters' book preferences. Rounding out the Section are several other lively pieces relating to the important subject of books in your life. Look for it!

Plus all the regular departments and features — and many other articles, stories, poems

2 CHRISTIAN HERALD

## Among Those Present

**Dale Carnegie** (*I Quit Worrying When I Found God*, page 19) shot to national fame with the publication in 1936 of his book, "How to Win Friends and Influence People." That is now in its umpteenth edition and the total sales figures look like something out of the national budget. In addition to the millions of readers Mr. Carnegie has set in motion winning friends and influencing people, he has personally trained 50,000 business and professional men. Among these 50,000 are some of the most famous men in the nation.

In true American tradition, Mr. Carnegie started at the bottom—the very bottom—and pulled himself to the heights by his own bootstraps. He was born on a scraggly farm in Missouri, ten miles from a railway. He had to fight for his education and several times in clawing his way up he ran into a solid wall of complete failure. But indomitable and of strong faith, he became a star salesman and later went on to teach public speaking.

The present article is taken from his most recent book, "How to Stop Worrying and Start Living," published by Simon & Schuster, New York.

**Charles Francis Potter** (*Chore Boy to the Public*, page 24) is minister, philosopher, scholar, author, and one of the country's inspirational influences. For more than thirty years he was a leading clergyman in New York City. The author of many books, his latest is an autobiography, "The Preacher and I."

He rides an unusual hobby; he is a mycologist and a mycophagist. That is, he studies wild mushrooms and eats 'em. Claims fungiphobia is a national mental disease—the U. S. is the only country where people do not know and enjoy wild mushrooms. Says we have 750 edible varieties, only ten poisonous. Summers he classifies mushrooms, eats the good ones; upstate neighbors consider him insane to eat "them pizen tudstools."

**Elizabeth Logan Davis** (*She Has 3,000 Children*, page 29) was born in Kentucky, moved with her family to Chicago

where she became head resident of a church settlement house. She married Chester M. Davis, a Kentuckian and a minister, who made her the Lady of the Manse at First Presbyterian Church, Rahway, N. J. "The keynote of my life

was struck early in my career," she declares, "when a Polish mother brought me her daughter who had stolen some money. 'Take her and make her good,' said the worried woman. I found the answer was to make the parents good. Since then I have been a reformer in the interests of better family life and have organized and taught many groups of young mothers."



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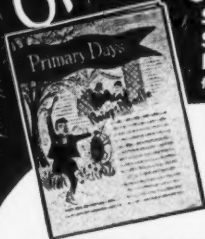
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## DR. POLING



answers your questions

### All Nations of One Blood

● There are Christians who say that God has raised a barrier between the white and the black, and that the black are ordained to be slaves of the white. Can this be proved from the Bible?

MISSOURI

H. M.

No! Here is a passage that should have a message in our time, and indeed in every time, for Christians: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26). That settles the matter for me.

### Use of Tithes

● Would it be proper to use a portion of my tithe to assist in the education of a young woman who is preparing for full-time religious work?

NEBRASKA

I. C.

The matter of which you write is for you to decide, but personally I would feel justified in using a portion of the tithe in the way you suggest. It would be a worthy investment for the program of the church and for the advancement of Christ's Kingdom.

### The New Revised Bible

● I notice in July CHRISTIAN HERALD that the newly revised edition of the Bible is coming off the press within a year. Will you please give us the answers to the following questions?

1. Will the new edition contain both Old and New Testaments? 2. Will it contain self-pronouncing features? 3. Will it contain family record features?

CALIFORNIA

B. A. B.

1. Yes. 2. Yes, modified self-pronouncing features. 3. No, not in the first edition. But in other more elaborate editions there will be.

### Maturity in Heaven

● In your answer to that question about little children growing up in heaven you say, "I find myself with conflicting deep emotions." Would this thought help someone? "At birth the

mind of the infant does not have maturity. In heaven it possesses full knowledge but retains the freshness of youth. In like manner, the aged may no longer be competent mentally, but in heaven they possess the vigor of youth and regain the dignity and power of maturity."

It does help!

### The State of Israel

● Has the State of Israel surveyed and described borderlines?

INDIANA

E. H.

There is no final survey and, until a firm peace is established, there cannot be. Israel is eager for this peace and is doing everything within her power to achieve it.

### "The Bible Unmasked"

● Do you know about "The Bible Unmasked" by Joseph Lewis? What do you think about it?

IOWA

F. G.

The book you describe is a miserable volume and is quite beyond contempt. A free press makes it possible and in the long run it answers itself.

### Cremation Un-Christian?

● Do you believe cremation is contrary to the Scriptures? Did not Joseph ask that his bones be not destroyed as they would rise again?

OHIO

H. C.

I do not believe that cremation is contrary to the Scriptures. In the physical sense whether bones decay or disappear in clean fire, they are "destroyed." But the Scriptures assure us that we do rise in a "glorified body."

### Question God's Will?

● Do you think that it is wrong for us to question concerning God's will and the future life?

VERMONT

S. W.

Certainly we may question, for only by questioning do we find the answers. And always the answers are available to us when we seek and ask.

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# THEY LEARN TO LIVE AGAIN

By MARY JACOBS



**T**ALL, tense, quiet Frances Garlin couldn't stretch Joe's \$50 weekly salary to care for their little brood. Anxious to help, she managed her home and three children during the day; night found her on the swing shift of a Paterson, N. J., airplane factory.

Frances usually felt tired and had frequent colds. When one hung on for months, accompanied by a racking cough, her husband begged her to visit a doctor. She didn't give in until she began to spit blood. "Don't worry," she told her anxious family, "I'm strong as a horse. He'll just give me a tonic to pep me up."

The medicine the doctor prescribed

was much more drastic. Frances had tuberculosis. Only if she lay on her back for months in a sanitarium would she recover.

"But I won't take charity, and we have no money for sanitariums," she insisted tremulously.

"Then the Office of Vocational Rehabilitation will pay the bills. It's not charity—you're as much entitled to help as your children to their public-school education."

"The what?" Frances asked in a puzzled voice.

"Too many people, like you, know nothing of the service and suffer needlessly." The doctor explained that if you were of working age and afflicted with any serious physical or mental ailment, the government would give you the best possible care. If you couldn't pay, the OVR would!

Overnight the ailing woman was whisked off to a sanitarium where she got fine medical treatment, plenty of fresh air, nourishing food

and rest. Unless the nurse turned her, Frances was forbidden to move. To keep her diseased lungs as still as possible, her body was weighted down with sand bags.

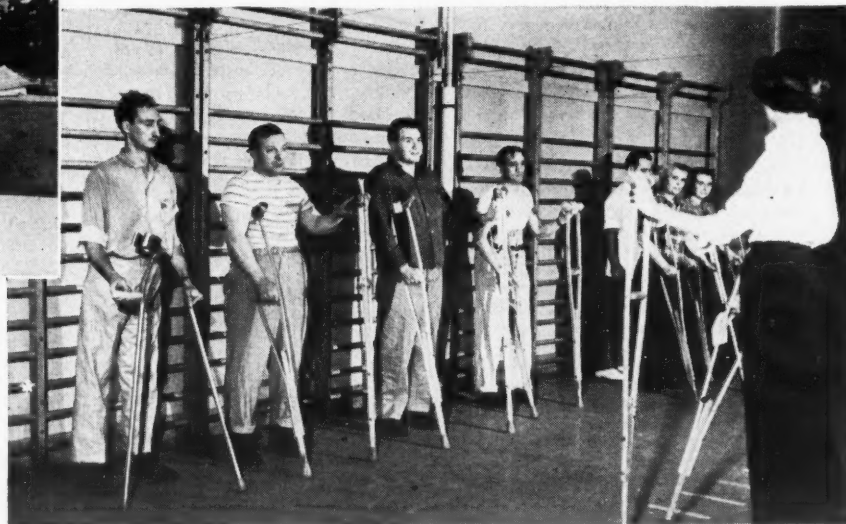
But the patient didn't make much progress, for her tortured mind plagued every waking minute. She was certain she'd remain bedridden. How could she mother children from a sick-bed? What if they shrank from her wasted, morose figure? She'd rather die than live, a burden to her worried, hard-working husband. If only God would take her away!

Frances was feeling particularly blue the afternoon smiling William Seligman, district supervisor with the New Jersey Rehabilitation Commission, came to visit. He was so friendly and sincere she found herself pouring out her troubles. "So that's what's keeping you from getting well," he said slowly. "Stop wallowing in self-pity! Instead of praying to God to de-

(Continued on page 92)



Handicapped folks helped, or being helped, by the OVR. Top: This blind girl was placed in a big electrical plant. Above: Permanently confined to a wheelchair, this girl was trained in office work. Right: A group being rehabilitated in the use of their legs at N. Y. University Bellevue Medical Center in New York City.





# NEW OIL FIELDS

EDITORIAL REPRINTED FROM *The New York Times*

## THE ROLE OF THE PROFIT MOTIVE

This editorial appeared recently in one of America's great newspapers. THE NEW YORK TIMES notes particularly the many skills and the great risks involved in the search for oil.

The development of new sources of oil is only one phase of oil company rivalry. The oil must be taken from the ground, refined into finished products, transported by pipeline, tanker, truck or tank car and marketed where and when it is needed. Every step of the way, every day, oilmen try to win more business by doing these jobs better, faster, more efficiently.

As THE NEW YORK TIMES says so emphatically:

"...the role of the profit motive in inducing socially useful action is of primary importance, a fact which our people and our legislators might well keep in mind."



**IVERSEN NO. 1**—When this well, shown with its "slush pit," came in near Tioga in the Williston Basin, North Dakota became America's 27th oil-producing state. It was 29 years ago that a single oil company began the long search for oil in North Dakota. Today many oil companies, big and little, have leased over half the state's acreage for drilling, in the hope that the region will prove to be a major oil producer. Oil companies are getting ready to spend millions to find the answer.

"**W**HAT may well be the beginning of a new major domestic oil source in the northern Middle West is indicated by two recent important finds 100 miles apart, one last April in North Dakota and another in the past fortnight in Montana. For several decades this country has depended heavily, though not exclusively, upon southern and western areas—such states as Louisiana, Texas and California. If these new finds in North Dakota and Montana presage the opening of comparable rich fields they are of great importance.

"The mounting number of cars and oil heaters in this country is steadily increasing our consumption of this material, while from a global point of view the shadows over the future of oil production in the Middle East, particularly Iran, make it most desirable to increase production from more certain sources, as in this country, as rapidly as possible.

"In our gratification over these new finds we should not lose sight of the factors which made it possible for oil to be discovered at depths of 7,000 to 11,000 feet underneath the earth. The contributions of geologists, drilling technicians and related specialists are, of course, of the highest importance, for they make possible the location and then the reaching of this buried treasure. But important, too, are the enterprise and the willingness to bear risks which motivated these efforts. Wells that find oil are well publicized, but the large number which are no more than dry holes in the ground are recorded only in red ink in private ledgers.

"The men and organizations who search for oil at fantastic depths risk millions in such ventures, and frequently lose them. But they continue even after repeated disappointments because on balance profits can be made if a reasonable proportion of successes is attained. In this activity, as in many others, the role of the profit motive in inducing socially useful action is of primary importance, a fact which our people and our legislators might well keep in mind."

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**I** LOVE you, not only for what you are, but for what I am when I am with you. I love you, not only for what you have made of yourself, but for what you are making of me. I love you for passing over all the foolish, weak things that you can't help dimly seeing in my heart, and for drawing out into the light all the beautiful belongings that no one else had looked quite far enough to find. I love you because you are helping me to make of the lumber of my life, not a tavern but a temple; out of the works of my every day, not a reproach but a song. I love you because you have done more than any creed could have done to make me good, and more than any fate could have done to make me happy. You have done it without a touch, without a word, without a sign. You have done it by just being yourself. Perhaps that is what being a friend means, after all.

—ROY CROFT

From Bess Hibarger, Normal, Ill.

*A little more smile,  
A little less frown;  
A little less kicking  
A man when he's down;  
A little more "we,"  
A little less "I";  
A little more laugh,  
A little less cry;  
A little more flowers  
On the pathway of life,  
And fewer on graves  
At the end of the strife.*

—BETTY NASH

From Flora C. Wilson, Duluth, Minn.

Do thy little; do it well;  
Do what right and reason tell;  
Do what wrong and sorrow claim;  
Conquer sin and cover shame.  
Do thy little, though it be  
Dreariness and drudgery;  
They whom Christ apostles made  
Gathered fragments when He bade.

ANON.

There is no little and there is no much;  
We weigh and measure and define in vain.  
A word, a look, a light responsive touch  
May be the minister of joy or pain.  
A man may die of hunger walled in gold,  
A crumb may quicken hope to stronger breath;  
And every day we give or we withhold  
Some little thing that tells for life or death.

—AUTHOR UNKNOWN

From Mrs. J. R. Neff, Hamilton, N. Y.

O wad some Pow'r the giftie gie us  
To see oursel's as ithers see us!  
It wad frae mony a blunder free us,  
And foolish notion:  
What airs in dress an' gait wad lea'e us,  
And ev'n devotion!

—Robert Burns

**DO** not pray for easy lives.  
Pray to be stronger men!  
Do not pray for tasks equal to  
your powers. Pray for powers  
equal to your tasks.

—PHILLIPS BROOKS

How do I love thee? Let me count the ways.  
I love thee to the depth and breadth and height  
My soul can reach, when feeling out of sight  
For the ends of being and ideal grace.  
I love thee to the level of every day's  
Most quiet need, by sun and candle-light.  
I love thee freely, as men strive for right.  
I love thee purely, as they turn from praise.  
I love thee with the passion put to use  
In my old griefs, and with my childhood's faith.  
I love thee with a love I seemed to lose  
With my lost saints. I love thee with the breath,  
Smiles, tears, of all my life; and, if God choose,  
I shall but love thee better after death.

—ELIZABETH BARRETT BROWNING,  
from "Sonnets from the Portuguese"

Labor and sorrow, the Psalmist said,  
Was the gift of the fourscore years.  
And he almost envied the sleeping dead.  
Escaped from the vale of tears.  
But the Psalmist's heart was overwrought,  
And his harp was out of tune.  
For the fourscore years to me have brought  
The sunny days of June.

'Tis true that the eyes are somewhat dim  
And the step not quite so fast;  
But my blessing-cup is filled to the brim.  
And life's best wine is the last:  
For the vintage of the western slopes  
Has a fragrance all its own  
From the gathered memories and hopes  
Which the summer suns have grown.

And so I sing of the beautiful years,  
Each one with His goodness crowned;  
And better far than my foolish fears  
Were the months and seasons found:  
So now, with my fourscore years, I wait  
Till I hear the higher call.  
And I pass within through the pearly gate  
To the heaven which crowns them all!

—HENRY BURTON

From Mrs. A. M. Berry, Staunton, Va.

Not for one single day  
Can I discern my way,  
But this I know—  
Who gives the day  
Will show the way,  
So I securely go.

—AUTHOR UNKNOWN

From Mrs. S. A. Peeler,  
Tuskegee Institute, Ala.

The stairs of opportunity  
Are sometimes hard to climb;  
And that can only well be done  
By one step at a time.  
But he who would go to the top  
Ne'er sits down and despairs;  
Instead of staring up those steps  
He just steps up the stairs.

—Author Unknown

From Elsie M. Tubbs, Royal Oak, Mich.

What is your favorite quotation or bit of verse? Include source and author  
and your own name. Sorry, no items returned, and no original material used.

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# The Country I Love Best



TEXT: "In my Father's house are many mansions  
... I go to prepare a place for you."—JOHN 14:2

By OSWALD T. SMITH

**D**URING the past years of my life I have visited many different countries—forty-four to be exact. To some of these countries I have gone again and again, to others but once. Some I have enjoyed, others I have disliked. In very few have I felt at home. Always I have longed to return to my native land.

But there is not a country in the world where any one of us would want to live forever. Even in the country we love best there is so much sin, so much crime and lawlessness, so much drunkenness, debauchery and selfishness, that we long for a better environment. War and bloodshed, poverty, sickness and death have brought us such sorrow and heartache that we feel like strangers in a world that is not our home.

Let me tell you of a country where there are no tears or heartaches, a country where there is no sickness, pain or death. It is a country free from war and bloodshed, where no one is poor and no one is rich. The people who live in this country never get tired; they carry no burdens and they never grow old. No one ever says good-bye, for separations are unknown, and there are no disappointments.

In that country there is no sin, for no one ever does wrong. There are no accidents of any kind. You will travel for thousands of miles and never see a cemetery or meet a funeral procession. There are no undertakers and no morgues. You will never see crepe on the doors, for no one ever dies.

In this country nothing ever spoils; the flowers never lose their fragrance and the leaves are always green. There are no germs or fevers, no pestilences of any kind. It is always light, for there is no night there. No clouds ever darken the sky, and harsh winds never blow.

There are no drunkards in this country. None are immoral. There are no prisons, jails or reformatories. Doors have no locks and windows no bars, for thieves and robbers are not known there. There are no cripples, nor is anyone blind, deaf or dumb. No beggars clutter the streets, for everyone has enough. No hospitals are there, for none are needed.

How do I know all this? I have not yet had the privilege of visiting this wonderful country of which I speak, but One who has lived there has come and told me a great deal about it. He has now gone back again, but one of these days

He is coming again, and meanwhile He has promised me a trip to His native land. Ever since He told me about it I have been longing to go. And from what He says, I am sure I will never want to come back. I have decided to make His country mine.

I cannot understand why everyone does not want to go. Many, I find, like their own country better, and prefer to indulge in the sins to which they are accustomed, even though it means heartache and suffering, sorrow and disappointment. I tell them about this country and they only laugh. They do not believe me, and I cannot persuade them.

In this country there is a marvelous city, larger by far than any I have ever seen, and beautiful beyond description. There is a beautiful river here that flows all the way from the throne of the King and winds around in every direction. Its clear, pure water is never contaminated. It is a city that no curse has ever blighted, and where nothing ever withers or decays.

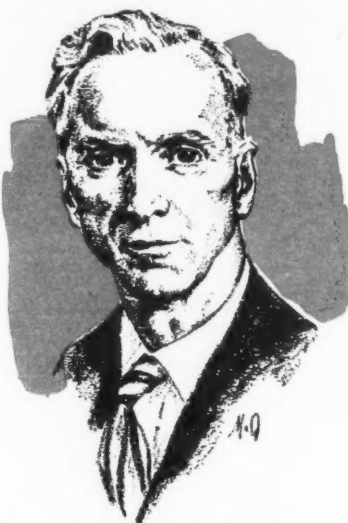
Jesus called this amazing city "The New Jerusalem," and "The Holy City." At other times He spoke of it as "My Father's House." Jesus said that it contained many rooms, or places of abode. It is really and truly a home, both commodious and beautiful. Generally it is alluded to as "Heaven," and while there are many references to it in the Bible, there is only one full and complete description of it, and that is in the last two chapters of the last book.

These chapters tell us that only those who qualify are allowed to enter this wonderful city. No defilement is allowed. No liars or unbelievers are permitted within its walls; those who indulge in immorality of any kind are kept out.

Where will it be, this enchanted city? In Isaiah 65: 17; 66: 22; II Peter 3: 7, 12, 13 we learn that one of these days this earth of ours and the atmosphere that surrounds it is to be destroyed by fire, and a new earth, with a new atmosphere, will take its place.

There are but two things stated about this new earth. First, there will be "no more sea." Now the sea separates. In the new earth the inhabitants will never be separated from one another. Second, righteousness will dwell there. In the present world there is very little, but when God recreates the earth, righteousness will prevail. What a joy it is to know that sin at last

(Continued on page 100)



**THE AUTHOR** is minister of the Peoples Church, Toronto, Canada. An inspiring evangelist, he has preached in Spurgeon's Tabernacle and Westminster Chapel, London, the Moody Church in Chicago, and other churches throughout the world. He is founder and president of the Peoples Missionary Society, which contributes toward the support of over 250 missionaries. Dr. Smith is author of more than a score of books, which have had wide circulation in various languages. As poet and hymn writer, he has penned 500 hymns.





### • AT HOME •

**MIRROR:** The good folks who write resolutions "deploring" this and that are furiously wearing down their pencils to nubs. The list of eligible subjects grows by the month. We've had five-percenters, deep freezers, Congressional staff salary kickbacks, commodity speculation by White House insiders, unabashed sales of post office jobs in Mississippi, a free Florida vacation for a Presidential aide, gifts for an Army general, and that incredible mink coat. And now, West Point, that made Americans feel like weeping; and Internal Revenue office frauds (New York the latest, also Boston, St. Louis and San Francisco) that made them fighting mad.

It's not a pretty picture—hardly as lily-white as President Truman tried to bleach it in his "McCarthy" speech (and why didn't he just use a telephone on that one?). Indignant Mr. Truman—indignant like a boy caught with jam on his face—said, "They are trying to get us to believe that our government is riddled with communism and corruption." It seems to us that "they" don't have to work very hard at it.

But neither are we on the rocks morally! Neither must we go around looking like a five-year-old who's been robbed of Santa Claus. America is not done for—despite ninety cadets (and how many uncaught others?) who wagered their careers on a mess of pottage and lost. Tears and adrenalin prove that we're not yet a nation of shoulder-shruggers. But having howled and hollered and deplored, we still haven't done enough. It takes something more. And that's a personal tightening up of back-fence integrity, across-the-counter fairness, man-to-man honesty—an assignment for Washington and West Point, yes, but for Main Street and Maple Avenue, too.

**SKY:** The last time this reporter commented on our national jumpiness, one reader wrote a scorching letter, said Courier ought to be "investigated"! At the risk of another blistering, we're going to say again that there's no place for fear in America, and tell the little story sent back home by a Russian reporter. It's a heart-touching story, we think—just about the saddest little thing that has come

out of the cold war. It would be easy to say that Correspondent Grigori Rassadin made it up, but we're afraid he didn't have to use his imagination.

A little girl out in California, the story goes, was so terrified by the thought of war, that she begged her mother to take her to some place where there was no sky!

Now we're infecting the children with our cringing fear! Let us be alert and cautious, of course. But earth-bound, never! Pity the American who cannot look up—resolutely if need be—but *up!* "O beautiful for spacious skies!" we used to sing gloriously. Are we to lose our song?

**HIGH COST:** War and taxes are inseparable twins. Even rumors of wars are high-priced these days. We still must pour our dollars into Europe. Japan is to be our responsibility. Our stateside defense price tags are dog-eared from markups. All of which mean higher taxes.

Nobody likes taxes, especially when they bite ravenously into a pay envelope. But we have failed to take into account the *high* cost of *low* taxes. Here's how it works: government can spend only what it has or can get on credit. When it spends what it *has* (pay-as-you-go) the money comes out of your pocketbook *now*, leaves you fewer dollars to spend, pulls prices down. When government spends on credit, the money comes out of your pocketbook *later* to pay the debt and you still have your dollars now (you think), but prices are pushed up (draining off those "saved" dollars). Credit spending with low taxes gets you coming and going: higher prices now and a debt that has to be paid some unhappy day.

High taxes of any kind will never taste like anything but sulphur and molasses. But if we were convinced of Washington's good economy we could at least down the dose with fortitude.

**FORGOTTEN MAN:** President Truman's forgetfulness could have happened to anyone, worse luck, for that is the way our diplomatic system works. At a press conference, Mr. Truman announced that he had appointed an Ambassador to Haiti "yesterday." A reporter asked for the name of the man. For the life of him, the President couldn't remember. The

gentleman is Howard Karl Travers. He is a career diplomat—that means he has the job because he likes the work (not just the social whirl) and because he has trained for it. But President Truman and millions of the rest of us forget a Howard Karl Travers, ambassador to neighboring Haiti (10,714 square miles; 3,500,000 population), and remember a party-throwing Perle Mesta in Luxembourg (999 square miles; 295,000 population).

**FOUNDATION:** Communism is like sin—everyone is ag'in it. But too many people are willing to let their belligerence go at that. Same with business organizations. But not Elk Lumber Company, a Medford, Oregon, small business with a big heart and high horizons. Mr. George C. Flanagan, manager of the company, put together a "creed" that goes like this: "It is the belief of the Elk Lumber Company that the foundations upon which this nation was created, namely Christian principles, have been sadly neglected in recent times, and that if we are to defeat the materialism and communism that threaten to engulf us, the greater ideal of Christian service must be restored." Any number of business managers would sign that one! But Elk Lumber had more than high-sounding phrases. They had a "therefore," to their statement. Therefore always cost money or time or something else—that's why there are so few of them. Elk Lumber's "therefore" cost them twenty scholarships (\$100 and \$200) to two denominational colleges. The scholarships were offered to outstanding high school graduates, of any church affiliation, for academic achievement and Christian leadership.

Multiplied by ten thousand small businesses, what an investment *that* would be—in valiant but struggling church colleges, and in bewildered church youth.

**COURIER'S CUES:** Installments on war-scare purchases are running out; means upswing in retail trade with Christmas hitting new peaks. . . . Talk of exempting interest income on saving bonds to make the plum juicier. . . . Can't tell who *will* be President, but it *won't* be willing Pappy O'Daniel of Texas or wishful Bishop Tomlinson of Church of God. . . . Committee on Evaluation of Comic Books, Box 1486, Cincinnati 1, will send you 3 copies of their buying guide for a dime. . . . Any time now the eastern U.S. can see live West Coast television shows, in case anyone is waiting with bated breath. . . . We're now paying close to 25 cents tax on each dollar, close to World War II peak; in 1929 it was 11 cents. . . . And traffic deaths for the first six months of 1951 are up 8% over 1950.



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## • ABROAD •

**TRUCE:** Every time we sit at a table where Mr. Stalin's long arm reaches, we get into trouble. If we come out of Kaesong with our shirts intact, it will be a new experience for us. The trouble with our negotiators—and with all of us at home—is that we expect a jet-propelled peace. We want to race into Kaesong, whip out a fountain pen, and be done with it. That's the way we operate. But we have to get it through our heads that Communists are not in a hurry. The Russians don't watch a clock; they watch a calendar. Their schedule runs by a five-year plan; a ten-year-goal. But we've forever tried to make the next edition.

Patience, unfortunately, requires that you know what you want, where you're going. Just what is it we want? Just where are we going? In the direction of peace, we hope. But what will bring peace? A free Japan? Formosa in the firm hands of the Nationalists—or given to the Reds? A Europe strengthened against Franco tactics, or using Franco? What of Burma, Indo-China, India? What of Iran, Egypt, the whole turbulent Middle East? We don't seem to know. As Mr. Truman says so handily, "We'll cross that bridge when we come to it." But you can't even play chess that way.

**ZIONISM:** In 1897 the World Zionist Organization was founded, made up of Jews of many nations. Its long-range objective was to establish a Jewish homeland in Palestine. Its day-by-day job was raising money. It spoke for Jews in the Holy Land, the only voice that had weight behind it. Now the long-range objective has been reached. Now Israel is a state—a nation with its own government. Zionists no longer have a voice in the actual government of the land, and their leaders aren't sure that they like the idea. Rabbi Abba Hillel Silver of Ohio argues that Zionists should continue to have representation in Israel's policy-making. Israel's prime minister David Ben-Gurion and some American Jews feel that the World Zionist Organization should be a welfare agency—that's all.

We think that Jewish leaders both in America and in Israel have accomplished miracles for the world's newest democracy. But American Jews are Americans. We'd like to keep it that way.

**RUBBER:** Homely old Aesop would have written it this way: Once there was a land in the West that used millions of tons of rubber from lands of the East. The merchants who owned the rubber of the East looked across the Great Sea and rubbed their hands together. "We will raise the price of raw rubber," they said, taking counsel

together. "We will get it while the getting is good." So saying, they jacked up the price. It worked so well they tried it again—and again. Finally the rubber users of the West put their fingers to their foreheads and thought deeply. "We will produce synthetic rubber," they declared out of the midst of their indignation. Soon they did not care whether the people of the East charged much or little. The people of the East could keep their rubber, for all of them.

The "moral" comes straight from R.F.C. Administrator W. Stuart Symington, who warns, "The natural rubber people of the world may well have written themselves out of the rubber market forever as a result of American synthetic production, because of their desire to get all the traffic will bear."

This might have something to say to a good many people. And not all of them are in Malaya and Indonesia.

**OLD SHOE:** When we hear of everyday American citizens reaching everyday citizens of other countries, getting acquainted, making friends, we breathe a sigh of relief. Silk hats and boiled shirts have their place, but they're cold-fish. Professional diplomats may make a peace, but they can't keep it. The people have to do that. We, the people, can see to it that war is easy or hard. It's easy to fight with a man you don't know in a country you never heard of. But if somebody would "pass a law" requiring every soldier of every nation to study the photograph and family history of the man who faces him across a rifle—there would be precious little shooting!

The project of Virginia chapters of the American Association of University Women looks to us like a step in that direction. The ladies down there put together twenty-six scrapbooks of community life. Pictures of homes, church life, civic goings-on. Clippings from



RNS PHOTO

**EVANGELISM:** A Kenton, Ky., taxi-driver crusades as he cruises the city.



RNS PHOTO

**RELIGION TENT:** Popular at Wisconsin State Fair was the "Hall of Religion" erected by the Council of Churches, which hopes it may be permanent feature.

the newspapers. Nothing glamorous. No tourist-folder adjectives. No souped-up version of Americanism. Everything as plain and comfortable as an old shoe. The State Department looked at the books diffidently—then grabbed them. They'll go abroad, with foreign-language explanatory texts written by members of the Virginia branches. There they will work for peace.

## ● CHURCH NEWS ●

**FRONT PAGE:** A couple of months ago we mentioned in passing that Bob Bell, Jr., of the *Nashville Banner* was writing a column of church news that appeared, of all places, on the front page of his paper's Saturday editions. We thought it was worthy of mention—front page, left hand column! The same space the late Arthur Brisbane rated when he was doing his famous syndicated department for newspapers across the country. Then we had a correction from Church Reporter Bell. Courier was wrong. It wasn't *only* on Saturday that the column, "Churches Are News," made the *Banner's* page one. No, sir, it was *every day of the week* (except Sunday, and the *Banner* has no Sunday issue). The samples we saw used both local and national religious news, interdenominational and interfaith, of course—and good reading!

Reporter Bell's column moniker is absolutely right. Churches *are* news. Every day of the week!

**MARRIAGE:** The American Institute

of Family Relations came up with the results of a survey, at its annual workshop session. Purpose of the survey was to discover what it takes to stay married. Couples most likely to succeed are *active church members*. Such marriages last longer than any others—now we have it officially from professional people who know. In second place are couples who went to Sunday school and church through childhood and into their early adult years, but are no longer active in church work. Third are couples who, although not active in church, were at least married by a clergyman. Those with no church relationship, and married by a justice of the peace, are the couples whose marriages most often go on the rocks.

Dr. Paul Popenoe presented findings of another study: A mixed marriage is two or three times as likely to end in divorce as when persons of the same faith are united—but more and more people are taking the risk.

**PROUD:** Tragedy has struck again at Namkham Hospital in northern Burma. This is the house of healing Dr. Gordon Seagrave built around a boxful of discarded surgical instruments. Here he was seized as a traitor just a little over a year ago. Unbelievably, Dr. Seagrave was convicted, and a prison sentence stayed only by his appeal to Burma's Supreme Court. Asked for a statement, the tired little surgeon of Namkham said, "I still love Burma and her people!" Late this August, his sister Grace wrote to assure him that all was well at the hospital. She promised, "I am determined,

## BLIND ORPHAN BOY IN INDIA



### Learning to Read Bible Stories in Braille

"This little boy Bahadur has been with us 9 months. His mother is dead and his father has disappeared. It is very evident that he lost his sight from smallpox. Bahadur means 'brave' and he certainly lives up to his name!"

Bahadur was rescued by a Christian school for the blind in India, one of many such schools in mission lands being aided by the John Milton Society, the officially sponsored agency of Protestant Churches, serving the religious needs of the blind at home and overseas.

Will you join with others in helping to support this Society's world-wide service designed to bring spiritual light, courage, and hope to many more of the world's twelve million blind?

Will you help bring the experience of God's love to other little blind boys like Bahadur?

**Send your contribution today!**

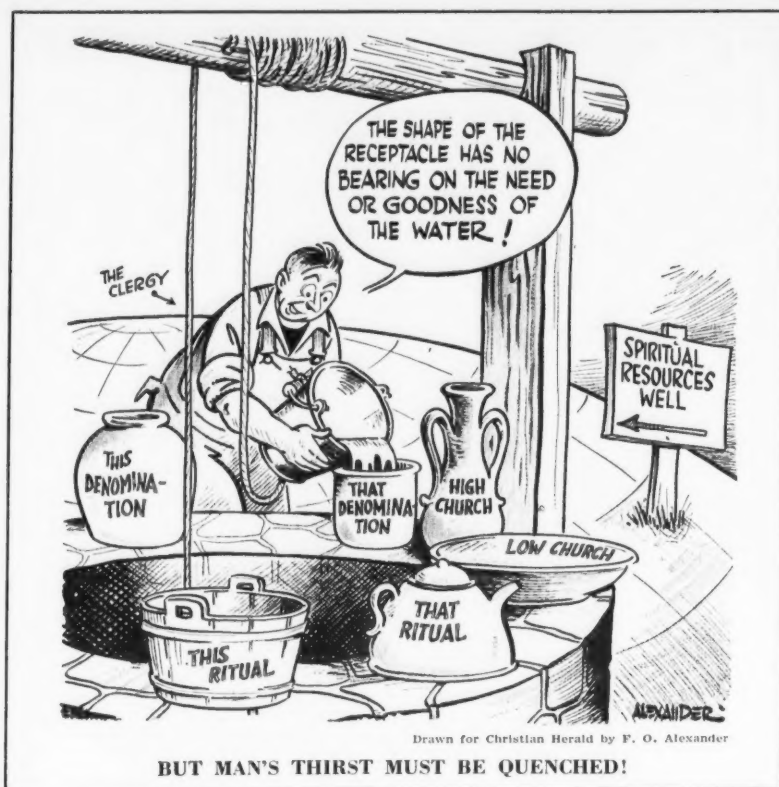
John Milton Society for the Blind  
156 Fifth Avenue  
New York 10, N. Y.

In gratitude for my sight, I gladly enclose \$..... to be used in your Christian world-wide mission to the blind.

Name .....

Address .....





even if it kills me, to keep it going till you come back. Then I'll take a long rest." The long rest has come. Overwork did kill her. But was it an embittered brother who sadly crumpled the telegram in his hand? Did he call down fire from heaven on the land that had been cruel to both himself and his sister? No, Dr. Seagrave was still the missionary, still the healer.

"Neither she nor I would grudge our lives in the service of the people of Burma," he said gently. "I am most proud that a sister of mine died for . . . Burma."

**TROUBLERS:** Helena's (Mont.) Ministerial Association sounds to us like an eminently sane crowd. It's out to rid the city of its houses of prostitution—an assignment likely to be sensational at best. But the preachers are not holstering guns and saddling up for midnight raids. They don't intend to bluster into the courts. They're out to *educate*—both police and public. As often happens, the police commissioner is miffed. He doesn't care how hard the preachers preach, if they keep their religion in church. But the minute they turn it out onto Main Street, *that's* meddling. Police Commissioner Potter charged the preacher chairman with being "just a professional reformer trying to stir up a lot of trouble."

If public critics must go after parsons, we wish they'd think up a new

one. "These that have turned the world upside down are come hither," is an old canard. Original names were Paul and Silas. Good preachers, too.

**IN BRIEF:** There are 68,500,000 known Lutherans in the world, a third of them in Germany, a tenth in U.S. . . . National Council of Churches is planning two motion pictures showing influence of city and small-town churches. . . . Dubious distinction: churches hold segregation record—96% of American Negroes and whites worship in segregated congregations. . . . A Roman Catholic church in Communist Hungary is to be torn down to make room for monument to Stalin. . . . Five chaplains have been killed in Korea, 5 more missing; total, 5 Catholics, 1 each Nazarene, Methodist, Disciples, Episcopal, Baptist. . . . World Council of Churches has aided over 81,000 DP's. . . . Christian Education Week winds up Oct. 7, World Communion Sunday. . . . Constant crowding of Korean churches discourages attendance (!). . . . One out of 8 elementary school pupils in U.S. attends a parochial or private school; 1 out of 12 high school students attends a non-public school.

## ● TEMPERANCE ●

**CORKFUL:** The \$7.2 billion House tax bill is due for paring—how much, you may know by now. A boost of liquor

taxes was part of the House package. Lawyers for the distillers and brewers put on quite a show as they begged Congressional leaders to go easy. Clinton Hester's heart bled for the workingman. "It is not reasonable unduly to burden beer, a basic item in the workingman's daily diet," he said, horror-stricken. Ralph Heymsfeld, of Distilled Spirits Institute, on the other hand, was thinking, not about the deprived workingman but of U.S. loss of taxes. He was *awfully* afraid that if the liquor tax hike went through, sales would drop so much that there would be less tax revenue, instead of more.

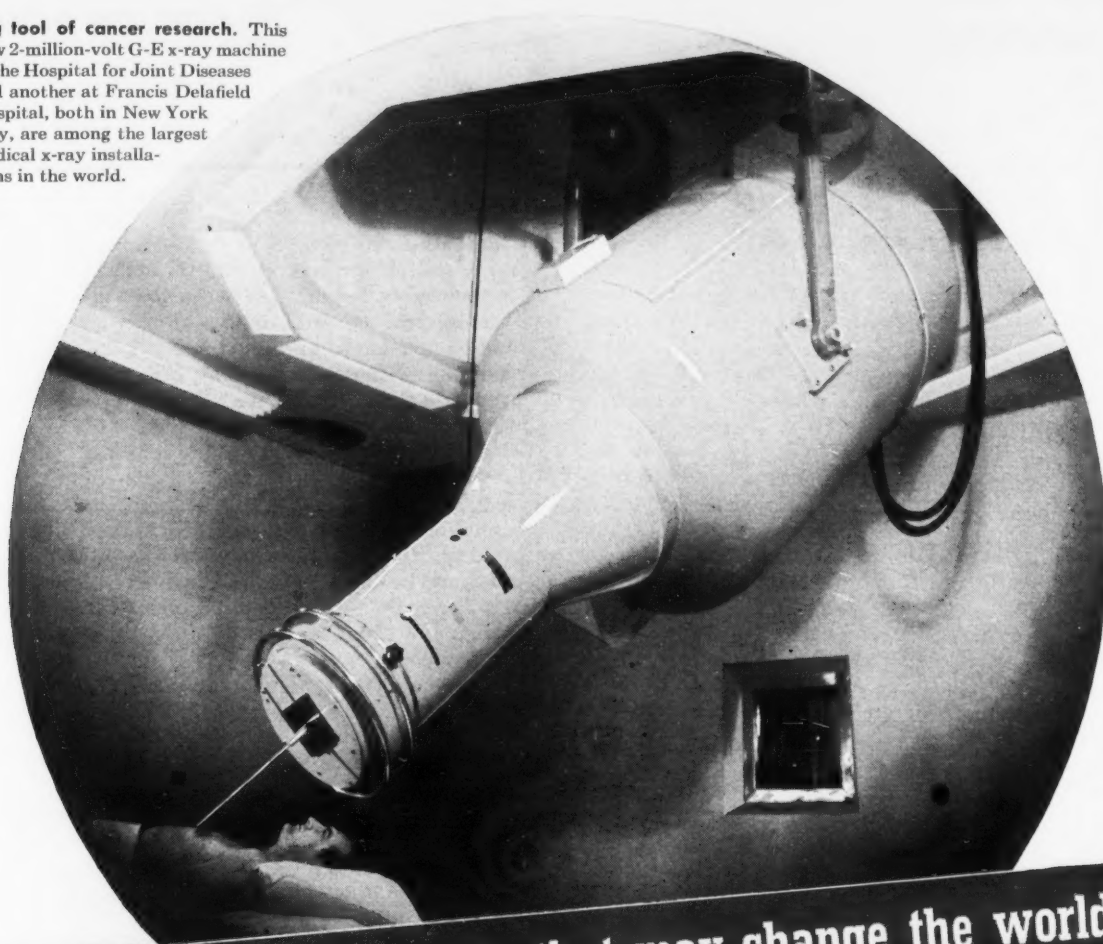
We, ho-hum, had trouble working up a good cry on behalf of any of our bereaved brethren. And we never turned a hair when Lew Rosenstiel, Schenley head, complained that "Today, liquor is a bottleful of tax and corkful of whisky." For in the fiscal year ending August 31, 1950, Schenley showed a profit *after* taxes of \$36,915,203.

**KANSAS:** Sometimes the Drys are accused of excess emotionalism. Maybe even the writer is guilty. So for this one, it's just cold statistics, nothing more. A survey in Kansas by the American Business Men's Research Foundation shows, in only partial returns from 37 counties, that after one year of complete state repeal: arrests for drunken driving increased 84 per cent; arrests for drunkenness increased 21 per cent. Under repeal, the taxes paid on alcoholic beverages increased \$14,881,929, but of this amount, local governments received only \$1,743,922 more than they received before repeal. The difference went out of the state into the Federal hopper. What's the matter with Kansas? Certainly not any backwardness about increasing its tax load!

**FINEST:** We don't think it was very good judgment of the makeup man. In our newspaper we read the big black headline that blared, "Charge Drunken MD Gave Woman Fatal Drug." Maybe you saw the story. A doctor in Muskogee, Oklahoma, was charged with killing a woman patient by drunkenly (the newspaper's word, not ours; we're being unemotional today!) injecting drugs into her neck to relieve a headache, then trying to revive her by pouring a drink of gin into her mouth. The "Drunken MD" may be acquitted. But that's not what caught our eye. Immediately adjoining the story, separated only by a hair-line rule, was an advertisement that blandly suggested, "When only the finest will do . . . they ask for Harwood's Whisky."

It would look as if there might be times when even the "finest" *won't* do!

**Big tool of cancer research.** This new 2-million-volt G-E x-ray machine in the Hospital for Joint Diseases and another at Francis Delafield Hospital, both in New York City, are among the largest medical x-ray installations in the world.



**Searching for new tools that may change the world**

Wanted: a better weapon to fight cancer. Wanted: a better way to haul America's trains. Wanted: better ways to light homes and factories . . . And from General Electric have come new giant x-ray machines, with unexplored possibilities. An utterly new type of locomotive, whose power plant is similar to a jet plane's. New and better fluorescent lamps. These are a few of the more spectacular recent things from General Electric, where a continuous search is made for ways to get difficult jobs done better, faster, or with less expense.

*You can put your confidence in—*

**GENERAL  ELECTRIC**



# Editorially Speaking...

## ● THIS NATION COULD DIE

Leon Sullivan, a forty-two-year-old Roman Catholic priest, born in Detroit, has just come back from China. He knows how it feels to have a frenzied mob, led by Communists, shout for his death. He knows what it means to stand before "witnesses" who offered inspired, perjured testimony, who accused him of crimes ranging from espionage to criminal assault. He carries the marks from the iron bar that smashed him to his knees. After signing a document which actually confessed to nothing more than his regular activities as a priest at the head of his mission, he was sentenced to "expulsion for life from the People's Republic of China."

When he reached Hong Kong under guard, where at this writing he awaits transportation to America, he had "finished" twelve years of missionary service in the Far East. The particulars of his torture from the beginning are almost unbelievable. Only satanic minds, minds possessed by Satan himself, could devise the details. The overall pattern is Hitler's or Stalin's or Mao's. But when the pattern is made, always it is one and the same—anti-democracy, anti-freedom, anti-individual liberty, anti-human personality, anti-God.

Here was a man who had been loved by those whom he served and with whom he lived a selfless life—a man loved by the people who suddenly became to them a pariah. His Chinese fellow-Christians were afraid to

visit him, afraid to come to his dispensary, afraid to enter his church for worship. Little children stoned him in the streets. Surely, men and women of America, this picture will be etched as with a white-heated needle on our minds and burned into our souls. Whatever our faith, if we worship one God and however we articulate that worship, ours, when we face Communism, must be a common, undivided cause.

Let us now have done with "lesser things," things that divide us. Let us, on our knees and on our marching feet, move like the "mighty army" that we have been singing about. We have our individual, our group and our spiritual loyalties. Each of us still may, and indeed must, be loyal to these. But presently none of these will remain for any of us if, in the presence of the common foe, we march off in our several directions. Divide and conquer is the formula of dictatorship, the pattern of the "big lie." Divide and conquer!

But if now, with determination as American citizens, we are "one body" in our support of freedom, *all the freedoms*, we will be unconquerable. No foe from without, however armed and however numerous his puppets and slaves, can capture this land. But we could be *self-destroyed*. Here joins the challenge of our highest, but at the same time most *ominous*, hour.

The *United States of America* is our name. Today that word "United" is not only the first word of that name, but it is the *heart* of our national life. Drop it or violate it and we die.

## ● DEATH ON THE HIGHWAYS

What is the answer to the menace of irresponsible drivers and careening trucks on our overcrowded highways? Perhaps this is not the full answer but it does go a long way toward the answer: Screened and disciplined drivers with intelligent laws governing the size, weight, and load limits of trucks.

Both houses of the Pennsylvania Legislature have just passed a law which is, I believe, the best yet enacted. Until this session of the Legislature took action, states surrounding Pennsylvania had load limits from 15,000 to 20,000 pounds heavier. Trucks from Maryland, New Jersey, West Virginia and Ohio were compelled to underload or to reduce their load before entering or crossing Pennsylvania, and of course Pennsylvania vehicles suffered the same inconvenience. While the present law increases the overall rate from 45,000 to 60,000 pounds, it does not include actual weight or weight of the truck, and it carries such heavy penalties for violations that the biggest concerns would be out of business after a very few infractions.

Of even greater importance than limiting the size of trucks and their load weight is the character and ability of the man behind the wheel. The answer to this question, the solution of this vital problem, is

leadership and authority. And this spells out the strong and not the weak union. The menace on the road today is the irresponsible owner-driver. The ancient truck carrying no insurance, with no regard for the center line, ramming you at the intersection and perhaps falling apart in front of your car—is just about the Number One highway menace. Your property and mine, and what is even more poignant your family and mine, are equally concerned with this condition which every day becomes more acute. Responsible unions and responsible trucking companies are giving heartening demonstration of their united purpose to put these irresponsible drivers and their argonauts of disaster off the road, or under control.

And here is something of particular significance. The new Pennsylvania statute has the united support of labor and management. While labor did not stand to immediately gain from the law, the union did show an unselfish concern for the public welfare.

*Daniel A. Poling*  
EDITOR OF CHRISTIAN HERALD



# "I Quit Worrying when I Found God"

By DALE CARNEGIE



*The famous author of "How to Stop Worrying and Start Living" who tells here the part faith plays in his personal philosophy.*

I WAS born and brought up on a Missouri farm. Like most farmers of that day, my parents had pretty hard scratching. My mother had been a country schoolteacher and my father had been a farmhand working for twelve dollars a month. Mother made not only my clothes, but also the soap with which we washed our clothes.

We rarely had any cash—except once a year when we sold our hogs. We traded our butter and eggs at the grocery store for flour, sugar, coffee. I walked a mile to attend a one-room country school. I walked when the snow was deep and the thermometer shivered around 28 degrees below zero. Until I was 14, I never had rubbers or over-shoes. During the long, cold winters, my feet were always wet and cold. As a child I never dreamed that anyone had dry, warm feet during the winter.

My parents slaved sixteen hours a day, yet we constantly were oppressed by debts and harassed by hard luck. No matter what we did, we lost money. After ten years of hard, grueling work, we were not only penniless; we were heavily in debt. Our farm was mortgaged. Try as hard as we might, we couldn't even pay the interest on the mortgage. The bank that held the mortgage abused and insulted my father and threatened to take his farm away from him.

During all those years of struggle and heartache, my mother never worried. She took all her troubles to God in prayer. Every night before we went to bed, Mother would read a chapter from the Bible; frequently Mother or Father would read these comforting words of Jesus: "In my Father's house are many mansions . . . I go to prepare a place for you . . . that where I am, there ye may be also." Then we all knelt down before our chairs in that lonely farmhouse and prayed for God's love and protection.

When William James was professor of philosophy at

Harvard, he said, "Of course, the sovereign cure for worry is religious faith."

You don't have to go to Harvard to discover that. My mother found that out on a Missouri farm. Neither floods nor debts nor disaster could suppress her happy, radiant, and victorious spirit.

My mother wanted me to devote my life to religious work. I thought seriously of becoming a foreign missionary. Then I went away to college; and gradually, as the years passed, a change came over me. I studied biology, science, philosophy, and comparative religions. I read books on how the Bible was written. I began to question many of its assertions. I didn't know what to believe. I saw no purpose in life. I stopped praying. I became an agnostic.

Do I profess to know the answers to all those questions now? No. No man has ever been able to explain the mystery of the universe, the mystery of life. We are surrounded by mysteries. The operation of your body is a profound mystery. So is the electricity in your home. So is the flower in the crammed wall. Even the operation of the engine in your car is a profound mystery.

THE fact that we don't understand the mysteries of our bodies or electricity or a gas engine doesn't keep us from using and enjoying them. The fact that I don't understand the mysteries of prayer and religion no longer keeps me from enjoying the richer, happier life that religion brings.

I have gone back—well, I was about to say that I had gone *back* to religion, but that would not be accurate. I have gone *forward* to a new concept of religion. I no longer have the faintest interest in the differences in creeds that divide the churches. But I am tremendously interested in

*(Continued on the next page)*

J. C. Penney

## GOVERNMENT SPENDING



AS WE DISCUSS inefficiency in our government, let us consider a few examples: the Veterans Administration takes five times as long to settle a claim as does a private insurance company—and uses four times the manpower. The Bureau of Indian Affairs has one employee for every 32 Indians. Some government bureaus are stocked with supplies for fifty years in advance. All together the Government has \$27 billion worth of supplies on hand—and has no central inventory of this vast stock. The Federal Government today owns  $3\frac{1}{2}$  typewriters for every employee using a typewriter. A year ago the Army dismantled a \$16 million camp in Alaska and shipped the lumber to Seattle. Here the Department of the Interior took over, and returned the lumber to a point in Alaska within ten miles of where it originated. In the recently submitted budget we find the Army asking for 838,000 tropical worsted uniforms to cost \$129 each—more than enough uniforms for every enlisted man in the Army. In the same budget the Air Force asked for an appropriation to cover the building of 910 homes in Alaska at a cost of \$58,350 each.

But the Hoover Commission dealt only with operating the present government more efficiently. It made no recommendations, said nothing about government services. Consider the cost of some of these services. At the present time the Federal Government has over \$4 billion tied up in a variety of price-support programs. In 6 months an additional billion will probably be committed. New crops are coming in and we still have with us: 200 million bushels of surplus wheat, 70 million pounds of surplus powdered eggs, 4 million bales of surplus cotton.

How long can America remain solvent and strong at this pace?

what religion does for me, just as I am interested in what electricity and good food and water do for me. They help me lead a richer, fuller, happier life. But religion does far more than that. It gives me faith, hope, and courage. It banishes tensions, anxieties, fears, and worries. It gives purpose to my life—and direction. It vastly improves my happiness. It gives me abounding health. It helps me to create for myself "an oasis of peace amidst the whirling sands of life."

I can remember the days when people talked about the conflict between science and religion. But no more. The newest of all sciences—psychiatry—is teaching what Jesus taught. Why? Because psychiatrists realize that prayer and a strong religious faith will banish the worries, the anxieties, the strains and fears that cause more than half of all our ills. They know, as one of their leaders, Dr. A. A. Brill, said: "Anyone who is truly religious does not develop a neurosis."

If religion isn't true, then life is meaningless. It is a tragic farce.

The Christian religion is an inspir-

ing, health-giving activity. Jesus said: "I came that ye might have life and have it more abundantly." Jesus denounced and attacked the dry forms and dead rituals that passed for religion in His day. He was a rebel. He preached a new kind of religion—a religion that threatened to upset the world. That is why He was crucified. He preached that religion should exist for man—not man for religion; that the Sabbath was made for man—not man for the Sabbath. Jesus declared that there were only two important things about religion: loving God with all our heart, and our neighbor as ourselves.

On the average, someone commits suicide in these United States every thirty-five minutes. On the average, someone goes insane every hundred and twenty seconds. Most of these suicides—and probably many of the tragedies of insanity—could have been prevented if these people had only had the solace and peace that are found in religion and prayer.

The distinguished psychiatrist Dr. Carl Jung says in his book, "Modern Man in Search of a Soul," "During the

past thirty years, people from all the civilized countries of the earth have consulted me. I have treated many hundreds of patients. Among all my patients in the second half of life—that is to say, over 35—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook."

William James said approximately the same thing: "Faith is one of the forces by which men live," he declared, "and the total absence of it means collapse."

WHEN we are harassed and reach the limit of our own strength, many of us then turn in desperation to God. But why wait till we are desperate? Why not renew our strength every day? Why wait even until Sunday? For years I have had the habit of dropping into empty churches on weekday afternoons. When I feel that I am too rushed and hurried to spare a few minutes to think about spiritual things, I say to myself: "Wait a minute, Dale Carnegie, wait a minute. Why all the feverish hurry and rush, little man? You need to pause and acquire a little perspective." At such times, I frequently drop into the first church that I find open. I close my eyes and pray. I find that doing this calms my nerves, rests my body, clarifies my perspective, and helps me reappraise my values. May I recommend this practice to you?

I know men who regard religion as something for women and children and preachers. They pride themselves on being "he-men" who can fight their battles alone.

How surprised they might be to learn that some of the most famous "he-men" in the world pray every day. For example, "he-man" Jack Dempsey told me that he never goes to bed without saying his prayers. He told me that he never eats a meal without first thanking God for it.

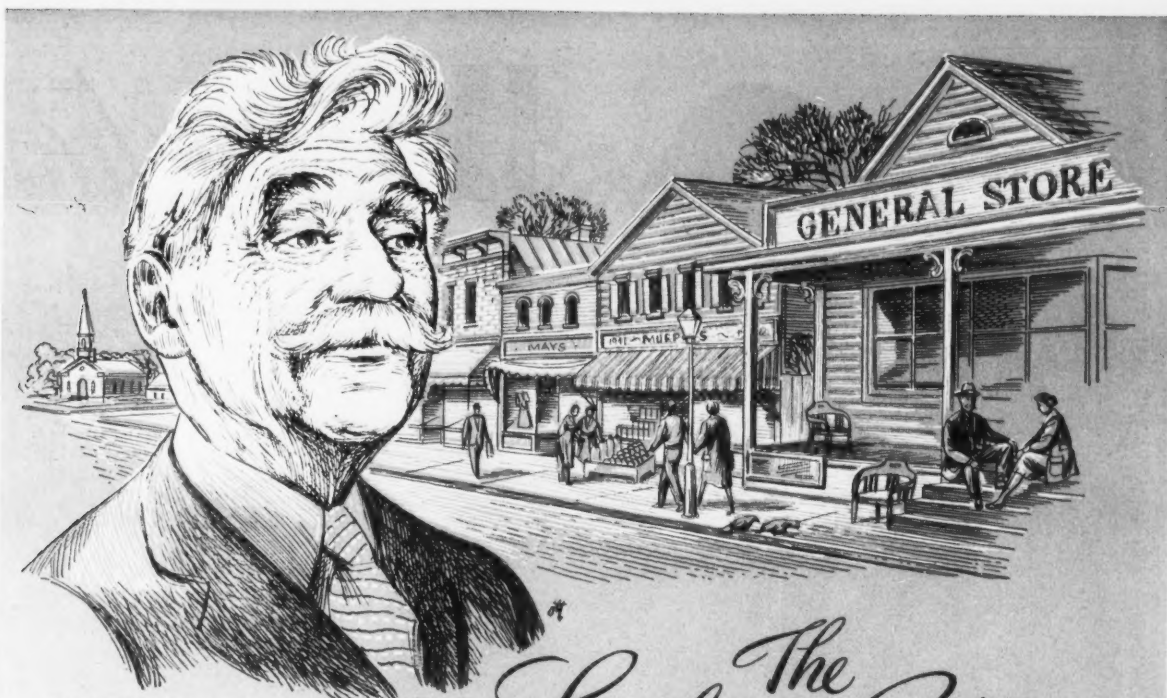
"He-man" Connie Mack told me that he couldn't go to sleep without saying his prayers.

"He-man" Eddie Rickenbacker told me that he believed his life had been saved by prayer. He prays every day.

"He-man" Edward R. Stettinius, former high official of General Motors and United States Steel, and former Secretary of State, told me that he prayed for wisdom and guidance every morning and night.

"He-man" J. Pierpont Morgan, the greatest financier of his age, often

(Continued on page 24)



ILLUSTRATOR:  
RICHARD OTT

## The Leading Citizen

By MYLES D. BLANCHARD

THE old man sat on the steps of the village's General Store and watched the traffic roll northward through the town. His face was weather-beaten to a drab tan that accentuated his white hair. His lean frame leaned against a porch.

David Mitchell was thinking. His thoughts ran something along this line: *It's too bad to outlive one's time. Here people come and go into this store and they nod at me. They all know who I am, but I am not important to them. I'm just something that's left over from a past day and age, something that's to be endured for a little time longer and then to be buried. It would be nice to be needed once more, but I suppose in this kind of world that would be asking too much.*

He watched a pigeon try to get at some popcorn somebody had thrown into the middle of the street. The flow of traffic made it almost impossible, but the pigeon kept trying. A breeze blowing in from the east brought a chill to the old man's bones, although he knew that he was probably the only one around who felt it. In fact, Pete Swanson, the proprietor of the store, had come out only a few minutes before and remarked that it was a nice day for the first of October.

He missed his wife, even if it had been fifteen years since she had passed on. Now he was more than sorry that they had had no children, except that

he would have been a burden on them by this time. But they would have meant somebody to talk to, somebody to be interested in.

In the middle of his reverie he noticed Jean Parsons emerge from Bill Watson's office across the street. Jean was the lawyer's secretary. She was a pretty girl, he said to himself, as she crossed the street in his direction. He wondered if he could talk to her a minute, whether she was too busy.

"Good afternoon," he said as she approached him.

She hadn't noticed him. Now she nodded. "It's a nice day, isn't it, Mr. Mitchell?" she remarked as she passed on into the store. And that was that.

But when she came out David Mitchell tried once more. "Hear from Jim regularly, I suppose."

The girl stopped short, seemingly taken by surprise. "Not too often," she informed him. He looked up at her. Maybe he could be nosey for once. "You don't say. I thought you two were going to get married. Wasn't that the idea when he went to New York?"

At first she seemed to stiffen, as if she resented what he had said, and then suddenly she sat down beside the old man. "Yes," she said, "that was the idea."

He looked at her. "Lost a little weight, haven't you, Jean?"

"Ten pounds. Don't I look better?"

He shook his head. "No, you don't. Worrying off weight is the poorest way to lose it." (Continued on page 106)







Mason Roberts is general manager of Frigidaire Division, General Motors.

# He Preaches

He mixes his business with liberal doses of down-to-earth religion and welcomes every opportunity to talk about it

By C. CARLTON BRECHLER

**I**T IS not uncommon these days to find businessmen who practice Christian principles in their work. But it is unusual to find one who preaches what he practices.

When Mason Roberts was a boy, he often talked to his mother on the subject of personal ambition. She gave him advice he considers invaluable.

"If you want to be successful in life," she said, "think how you can best serve God and your fellow man, and then go do it with all your heart."

This formula has done much to shape his life, for no matter how busy he is, he always finds time to be about his Father's business.

A big, mild-mannered man, Mr. Roberts has been with General Motors Corporation for thirty-eight years. He is a vice president of the corporation and general manager of the Frigidaire Division in Dayton, Ohio, which employs 20,000 people.

He often points to that sentence in

the Lord's prayer which states: "Thy will be done on earth as it is in Heaven."

"Therein lies one of the secrets of a successful life," he says. "Notice that it is *Thy* will—not *my* will—be done; not self first but God and His Kingdom first."

This belief and conviction has led Mr. Roberts to give public speeches at men's clubs, women's organizations, P.-T. A. groups, civic banquets, graduation exercises, youth organizations and church groups. His influence is felt at all levels of the Dayton community.

It takes energy to deliver these speeches, in addition to his numerous other duties, but Mr. Roberts enjoys doing it.

"I've never worked harder—easier," he says.

He receives tremendous satisfaction from the reaction of listeners to his message. Certainly this message is no different, whether it comes from a

clergyman, a man who is a business failure, or from a successful businessman. Yet it appears that there are many people who are more impressed and seem to take new interest in the subject when it is presented by the latter. Because of this apparent fact, Mr. Roberts sees a tremendous field here for laymen to play a vital part in bringing about a spiritual awakening.

**A** LITTLE boy once came up to him after a talk and said:

"I like you because you like God."

A great many people apparently like his serious talks for much the same reason.

Close to Mr. Roberts' heart is his adult Sunday-school class at Westminster Presbyterian Church in Dayton. He has been teaching this class for seventeen years. It has an average attendance of about 150. Every Sunday Mr. Roberts arises at 5 a. m. to prepare his lesson, and on many occasions he has done this on planes and trains as he rushed home from a business trip in time to be with his class.

His Sunday-school activity alone is evidence of his deep desire to serve God and his fellow man.

Speaking to men of management, Mr. Roberts points out that years ago when plants were small and workers few in number, the foremen and the owners of the business were good, Christian, church-going men in most cases. They supplied much of the guidance and spiritual help when needed. But it is different now.

"In the first place, men of that quality haven't always been selected for management jobs," he explains. "Secondly, the top leaders often have not considered it important. Then, too, if they have thought about it, they probably have said 'That's a job for the preacher, the priest or the church.'"

"But the trouble is, in this modern age many don't go to church. And if they do go to church, it is important to realize that they have only about one and a half hours' atmosphere or influence there, while in the factory there's an opportunity for forty hours' influence."

Mr. Roberts declares that the management touch in industry is no better than the degree of God's touch back of it. He makes it a meticulous point never to so much as suggest that peo-

# What He Practices

ple employed at Frigidaire should follow his religious practices. However, his influence is felt throughout the organization, through his example as a Christian gentleman, and his reputation as a man who combines big business with Sunday-school work.

When he became general manager there were some who said, "Now that Roberts is the big boss we'd better bring our Bibles to work with us."

Eventually, when he heard it, Mr. Roberts smiled broadly and said:

"The ones who are saying that now—maybe it wouldn't be a bad idea if they *did* bring their Bibles with them."

In speeches before luncheon clubs and civic groups, Mr. Roberts demands



Mr. Roberts delivers his Sunday-school lesson at Westminster Presbyterian Church, Dayton, O. Left: Mr. and Mrs. Roberts out for a stroll on their country estate.



more positive, Christian thinking. He declares that most world problems and community problems stem from the fact that too many people are seeking entertainment, social position, and luxuries first, instead of seeking spiritual development. Adequate belief in God, positive thinking, and prayer can bring the answer to most of our problems.

If you ask him what he would consider "adequate belief," he will reach in his pocket and pull out a little plastic ball on a key chain. Imbedded in the center of this transparent, half-inch ball is a tiny mustard seed. He will quote from Matthew:

"If ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you."

Mr. Roberts calls for sincere citizens who will help elect spiritually minded people to public office, who take a vital interest in their schools, and who support their churches.

And he usually closes by reciting a poem by Josiah Gilbert Holland, which begins:

God give us men! A time like this demands  
Strong minds, great hearts, true faith, and ready  
hands;

Men whom the lust of office does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor—men who will not lie.  
Men who can stand before a demagogue  
And damn his treacherous flatteries without  
winking.



## Chore Boy to the Public

By CHARLES FRANCIS POTTER

ONE OF the most difficult social services which a clergyman is called upon to render is the finding of jobs for the older men of the parish who desperately need occupation even though they may not be hard up for money.

If they are much over 50, nearly all employers refuse them, and these still active men simply don't know what to do with themselves. Frequently their wives, often their sisters, and sometimes their daughters beg me to find these men some work to take them "out from underfoot." Worse off are the unemployed oldsters with no relatives at all.

I recently welcomed the original way in which one of my older parishioners has solved the problem for himself. Since I know this same difficulty existed in my previous parishes and probably prevails all over the country, I'm passing on the idea.

"Friendly Personal Services" is what Kelsey S. Ordway calls it. And on a neat little folding card, bearing his name, address and phone number, he lists his services offered. (See box.)

The only objection his pastor has to this idea is that Mr. Ordway is now so busy on weekends being "Chore Boy to the Public," as he calls it, that he cannot always get to church on Sunday. But I excuse his occasional absence on the ground that he is really an assistant minister or parish worker in his "Attendance on invalids," and especially in his popular number 7, "Troubles listened to." Besides, he sometimes brings his clients to church.

When I asked him what advice he gave after listening to troubles, he re-

leased on me (free) the wise kindly smile which is his best professional asset, and said:

"They don't want advice, and wouldn't take it if I gave it; they just want to unburden their hearts. The overworked doctors and you busy ministers can't spare a whole hour or more on one case, and these people can't afford and don't need a psychiatrist. That's where I come in—and just listen.

"They all claim to feel a lot better afterwards, and I guess they do, for they pay me before I ask for it."

Mr. Ordway's seven special services can be varied to suit the needs of the town and the abilities of the individual. There is no reason, either, why women and youths could not render these and other similar ministries, and incidentally earn good money and meet interesting people.

### THE SERVICES

*offered by Kelsey S. Ordway:*

1. Attendance on invalids or shut-ins, evenings or weekends.
2. Business errands done promptly and intelligently.
3. Cooking an occasional meal.
4. Family marketing and shopping for the sick or busy.
5. Letters written and answered.
6. Reading to invalids.
7. Troubles listened to.

*Charges Reasonable.*

*Inquiries Answered.*

### "I QUIT WORRYING . . ."

(Continued from page 20)

went alone to Trinity Church, at the head of Wall Street, on Saturday afternoons and knelt in prayer.

"He-man" General Mark Clark told me that he read his Bible every day during the war and knelt down in prayer. So did Chiang Kai-shek, and General Montgomery—"Monty of El Alamein." So did General Washington, Robert E. Lee, Stonewall Jackson, and scores of other great military leaders.

These "he-men" discovered the truth of William James's statement: "We and God have business with each other; and in opening ourselves to His influence, our deepest destiny is fulfilled."

If we are worried and anxious—why not try God?

Even if you are not a religious person by nature or training, even if you are an out-and-out skeptic, prayer can help you much more than you believe, for it is a practical thing. What do I mean, practical? I mean that prayer fulfills these three basic psychological needs which all people share:

1. Prayer helps us to put into words exactly what is troubling us. It is almost impossible to deal with a problem while it remains vague and nebulous. Praying, in a way, is very much like writing our problem down on paper. If we ask help for a problem—even from God—we must put it into words.

2. Prayer gives us a sense of sharing our burdens, of not being alone. Few of us are so strong that we can bear our heaviest burdens, our most agonizing troubles, all by ourselves. Sometimes our worries are of so intimate a nature that we cannot discuss them even with our closest relatives or friends. Then prayer is the answer. Any psychiatrist will tell us that when we are pent-up and tense, and in an agony of spirit, it is therapeutically good to tell someone our troubles. When we can't tell anyone else, we can always tell God.

3. Prayer puts into force an active principle of doing. It's a first step toward action. I doubt if anyone can pray for some fulfillment, day after day, without benefiting from it—in other words, without taking some steps to bring it to pass. The world-famous scientist, Dr. Alexis Carrel, said: "Prayer is the most powerful form of energy one can generate."

Why not, *right now*, go to your bedroom, shut the door, kneel down, and unburden your heart? If you have lost your faith, beseech Almighty God to renew it. THE END



## THE IMPORTANT

# FOUR-LETTER WORDS

by Faith Baldwin

**O**CTOBER is a mattering month to me. On the first of this month I was born, and on the second of last October I learned of my nephew's death. Now he lies in Arlington, having come the long way from Korea. There was an award for him—a Silver Star. But you and I know that there has been another, infinitely greater award and that wherever his bright young spirit shines, there are many stars, gold and silver, glowing within the reach of his ageless hand.

With autumn here and winter coming on chilly feet, there will be time to read, long evenings. My books are still not arranged. They were put helter skelter on such built-in shelves as were already here and in our portable shelves. Many cartons are not even yet unpacked; and having given away 1500 or so I thought I had pared the library down. But still more must go. All summer I have been unable to find anything. A week or two of hard work, with stepladders, dust in the sinuses, and ground into the sore hands, and my feet feeling as if they would fall off, just as they felt when we moved, will remedy this condition. And I can sit down once more and read some of the old books as well as the new.

But the new books, in many instances, distress me. I have read some over last spring and summer. Many are as steady on the best-seller lists as canned goods on grocery shelves.

I cannot say that I have been shocked, either by those novels which treat of war or of peace-time armies, nor of those which deal in highly spiced "history," nor yet the so-called sophisticated fiction, modern as next week. I am not easily shocked by what are, after all, words. I am shocked in the true sense only by tragedy, and cruelty and waste. But by books which rely upon bad language and worse situa-

tions for their reader-pull I am saddened and affronted.

Mind you, I have no quarrel with realism. Calling a spade a spade, in an era which turns itself inside out to be "frank" is hardly horrifying. But they don't just call it a spade!

I am not a reactionary, unless to have notions about good taste, decency and fastidiousness is reactionary. Many very great books, for instance, deal honestly and openly with what we call sex. The Bible for one . . . the Old Testament. And sex is an elastic, little three-letter word which stretches to encompass many meanings; it can be vital, tender; it can be brutal, fatal.

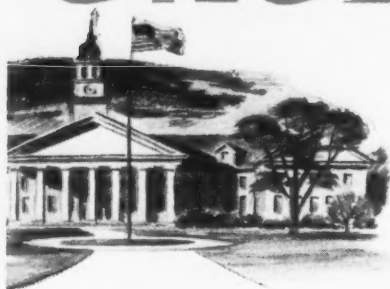
Over the years, since the twenties, writers have gone further and further, leaping over or destroying certain boundaries. Perhaps they will now become frustrated as there seem to be no more boundaries to leap over or destroy. Twenty years ago, thirty, a writer indicated a curse by a blank — if you wished you filled it in; later this trick expanded to include the taboo words. (Cont'd p. 104)



# *Are Student Secret Societies*



# UNCHRISTIAN?



How fraternities and sororities sabotage religion and democracy in our schools—and what you can do about it

By KENNETH L. WILSON

ILLUSTRATOR: MITCHELL HOOKS

**R**UTH, blonde and winsome, would have been 27 now—if Greek-letter snobbery had not snuffed out her life. When it happened nine years ago the papers called it “suicide.” But it was not suicide. It was murder.

Ruth’s high-school sorority at White Plains, New York, had blackballed her sister. Ruth couldn’t take it. She chose to die rather than face the shame of her sister’s exclusion.

If you had been Ruth you would have laughed off the sharp-clawed machinations of a girl-clique. You would no more have pointed a .22-caliber rifle toward your temple than you would have packed for Siberia—you think now. But you are not a teen-aged girl.

Boys too are at the mercy of organized discrimination. They don’t come down to breakfast red-eyed—but sometimes they don’t come to breakfast at all. One night in June, 1950, 15-year-old Bruce peered solemnly from behind a drawn shade toward the house across the street. The fraternity that had rejected him was brazenly throwing a party almost on his doorstep. No, he didn’t come down to breakfast. His mother found him next morning in his room, where he had hanged himself.

These things happened—and continue to happen—in America, land of the free, land where every boy and girl is equal or at least has the guarantee of an equal chance at the pursuit of happiness. But the issue is bigger than democracy; almost everybody will admit there is nothing democratic about student secret societies. The significant question is, are fraternities and sororities *Christian*? Can Christian parents and young people look with sympathy upon them, or be a part of the discriminatory, snobbish system and still be worthy of the name Christian?

Your son and your daughter in all probability will someday be pushed into a decision. So widespread and objectionable have public school secret societies become that nineteen states outlaw them completely and at least four others fence them in with legal barbed wire. More and more schools are getting out from under—denying fraternities and sororities publicity in school publications, refusing to admit to classrooms students wearing fraternity insignia or initiation getups, permitting no overt campus activity. Banned, the societies promptly go “underground,” operate independently of the school, and the law can’t touch them. You may not have as much time left for pondering as you think; mere seventh and eighth graders—kids twelve and thirteen years old—are in line for broken hearts and warped lives, if they are not chosen, or laboratory training in master-race sadism if they are.

The chances are that your children won’t take their lives. Ruth and Bruce were exceptions—but their tragic bitterness was a public symptom. They were the patients who died. How many youngsters have suffered in lesser degree, no one knows. Every child snubbed by the inner circle is a

candidate, and the “outs” are far greater in numbers than the “ins.”

Eleanor, for example, didn’t die—not outwardly. But something in her personality died. She fled up the stairs that afternoon and locked herself in her room.

“Darling, what is it?” her mother called anxiously, trying the doorknob. After a long pause there was a shuffling of moccasins across the floor, and the key turned. With a sob, Eleanor threw herself on the bed, her shoulders jerking convulsively.

“Everything’s all right,” her mother soothed.

“You don’t understand! The Gammas didn’t take me! The girls just stood around and *looked* at me, when I came out of school!”

“But you’re still the same girl. The boys I’ve seen around here must think you’re a nice person to know.”

“Not now, they won’t,” Eleanor wailed. “The boys date sorority kids. I’m a—a—goon girl now!” Eleanor dug a fist into the pillow. “I can’t go back!”

“Why, of course you can go back,” her mother said quietly, forgetting how important homes and churches and schools have let “face” become to a teen-ager.

**E**LEANOR did not go back. Her parents allowed her to leave the “democratic” public school and enter a private institution they could ill afford. But Eleanor’s hurt was still with her, and running away had added another scar.

Many girls can’t leave. They have to stay, go in and out day after day, shunned by those who had once been their companions. One student of Washburn High, Minneapolis, said wistfully, “My very best friend doesn’t ever speak to me now. She joined a sorority last spring. On account of sororities, you never know when you’re going to get deserted.”

Girls in schools harboring secret societies have no trouble understanding India’s caste system when it turns up in their textbooks. They know what it is to be an Untouchable. Eventually such a youngster looks wildly in her mirror and asks, “What’s wrong with me!”—a beautiful beginning for a moral or mental breakdown.

“That’s life, isn’t it?” fraternity people argue. “The Ruths and Bruces and Eleanors just couldn’t take it when it came to a showdown. If it hadn’t been a fraternity, it would have been something else.”

That’s like saying there’s no point in trying to save youngsters from polio; they’ll die of something else anyway!

The doctrine of the survival of the fittest and the elimination of the weak is neither a Christian nor American creed. We no longer banish our babes to the hills to see which live and which







*Last year 15-year-old Bruce hanged himself in his room because a high-school secret society had rejected him.*

die. It just isn't done—except in our schools. There, we blithely turn them out in their most susceptible, starry-eyed years, to endure or to crack up emotionally.

**W**HAT constitutes "endurance"? Suavity, a good line, influence, the knack of making an "impression"—that's what it takes. A former college sorority leader put it this way: "Glamor and big wheels—that's what we looked for." It's the tinsel that counts—the family convertible, clothes, sparkling conversation. God may look upon the heart, but as far as the high-school "Greeks" are concerned, it's strictly the outward appearance that counts. No wonder some of the kids are as confused as Ruth, who wrote despairingly in her farewell note to her mother, "The whole world is upside down!" For fraternities and sororities operate on a set of false values that every classroom daily contradicts and that every church vehemently decries. The example of the humble Man of Galilee bearing the burdens of others; going about doing good; rebuking ostentation, arrogance and self-righteousness—all must give pause to any churchgoing parent of fraternity-eligible children.

Local chapters of student secret societies are not exempt from criticism simply because they do not happen to go in for drinking orgies or gambling sessions. It is not what they do which makes them basically undesirable, but what they are. Actually, some of them accomplish good. But dogoodism is a weak base on which to pyramid snobbery and ostracism. "Charity for sororities begins on campus!" blasts Mrs. Glenn Frank, wife of the former president of the University of Wisconsin. "Sorority members can't mend the broken hearts of rejected girls who sit with them in classes

every day by sending food to the starving children of Europe. The duty of every human being is the duty that lies nearest at hand."

Jesus said, "Love thy neighbor."

**S**ECRET organizations by their very nature are racially or religiously or economically or socially discriminatory—or all of these. "But you have discrimination everywhere," Greek-letter wearers point out. "Everybody can't be elected President. Everybody can't be on the football team or in the glee club. Discrimination is the American way of life!"

School administrators reply, "The public schools are for *all* children. Not for only part of the children; not for just the rich or the youngsters from the Anglo-Saxon side of the tracks or the gentiles or the good dancers—but for all boys and girls."

Children *must* go to school until they are 16 or 17, in most states. They have the right to expect equality of opportunity and treatment while they are there—as much as they expect and receive in a post office or any other public institution.

Discrimination enters the moment the group chooses the individual. The truly American way is for the individual to choose the group, limited only by his demonstrable ability, courage and perseverance. Here is the difference between democracy and the totalitarian systems we profess to despise. Democracy says, "What can you do?" Communism says, "Here's what you can do!" Whatever broadens the choices of individuals is fundamentally democratic and whatever narrows the choices of individuals is undemocratic. Where do fraternities and sororities fit?

Hazing, although only a by-product of secret societies, can be counted on to produce at least one lurid story per season—an initiate leaping in fright from a cliff, or being crushed to death on a highway while returning from a one-way ride, or drowning unnoticed in a mass ducking ritual. Fraternity leaders in the public schools ape their brothers in college and think, like primitive Penitentes, that their loyalty and maturity are measured by the severity of physical punishment they can inflict or endure. But a Christian's body is a temple.

**I**N THE same school that Bruce attended, six boys beaten with a quarter-inch-thick razor strop and wooden paddles, had to be taken by their parents to a doctor. Public indignation forced Theta Kappa Omega (Teke), the responsible fraternity, to vote to limit to ten the number of blows that can be given to a candidate during the initiation period. (One boy had received 36 in the flogging; another 28.) The fraternity also voted to restrict the weapon to a trouser belt.

All of which is interesting. But not so interesting as the reasons given by boys in that fraternity for flogging at all. One said, "We have to teach them obedience." But why should an American youth

(Continued on page 98)

# She Has 3000 Children

By

ELIZABETH L. DAVIS



*Dr. Sloop stands with some of her 3,000 outside the Cross-nore School.*

A CQUAINTANCE with a glowing personality began when I settled my easel in front of Dr. Mary Martin Sloop. We smiled across at one another and I said as I looked keenly at her features, "I want to paint you in that lilac hat of yours." It was a dizzy little affair which made a halo across her soft white hair.

"Oh, this old hat! I made it myself several years ago out of some odds and ends I picked from the second-hand clothing sent to our Cross-nore School." Then she hastened to add, "But I always pay for what I use for myself." In other words, she pays for anything she appropriates from the boxes of

clothing and then turns around and gives her services free to the Cross-nore School which she founded.

Still active at 77, the management of the school remains in her capable hands. She never has taken any salary for her untiring supervision. She confided to me, "People should work without pay when serving others. Don't you think that is the way it should be?"

This philosophy she has practiced for thirty-eight of her seventy-seven years. Upon the impoverished lives of 3,000 children she has recklessly splashed all the beauty of her mothering. With no other motive than a yearning love to show the Way, she opened

a Sunday school in a one-room shack. Now she has expanded until Cross-nore School in Avery County, North Carolina, has twenty buildings and 250 acres of ground. Besides the school, there is a twenty-bed hospital staffed by her husband and their daughter, Dr. Emma Fink, and a dental clinic conducted by their son, Dr. William Sloop. With her ideals of service imparted to her children, she has no fear for the future of Cross-nore.

As she told me of the start of her school and of her

background leading up to it, I painted intently to capture the reminiscent look on her face. "From early childhood," she began, "I had dreamed of going as a foreign missionary. Back in those days, the so-called gay nineties, girls were not allowed to do much but keep house and raise a family, or, in case you were an old maid, to teach school. I wanted to be a medical missionary."

"That's how it has worked out," I interrupted. "You are a missionary to the children of the mountains, medical and educational combined."

"You're right, it has worked out. However, I have finally left the medical side of it to my husband and my son and daughter." Then the same far-away look came into her eyes. "I didn't dare tell my mother of my plans to study medicine for I knew she would disapprove."

During the years when her mother was an invalid, she decided to continue college with the secret idea of preparing to become a doctor. She finally broached the subject of studying physics at Davidson College. "Mother said emphatically no, for it was a boys' college and besides the professor of physics wasn't married. Very improper! Father, who was bur-sar at the college and vice-president, suggested sending me to a female seminary. When I protested that I didn't want to because of the name, Mother laughed and said, 'Suppose you had to go to one I attended—called 'A Female Seminary for Girls.'"

Finally young Mary Martin found a friend who would attend the physics class with her, which ar-



*Actress Peggy Wood presents the citation to Dr. Mary Martin Sloop naming her as American Mother of 1951.*

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range was acceptable to her parents. After her medical course at Philadelphia Woman's College, she interned at Agnes Scott Hospital. There she married Dr. Eustace Sloop whom she had met in that class at Davidson. On their honeymoon via horseback through the laurel-covered mountains, she saw with pitying eyes the poverty and ignorance which had closed in on our purest Anglo-Saxon families.

Eventually, when yearnings to do something about such conditions had added up to a peak, she turned to her new husband and said, "Eustace, it seems we are needed right here at Cross-nore. I can't leave these people without a feeling we are the ones that God is depending on." Eustace replied, "Mary, if you want to settle here, it's all right with me."

With such a momentous decision made so quickly, they set about building a home. When she settled in the mountains, her friends protested that she was burying herself and her remarkable talents. Instead she has become the most beloved citizen of North Carolina.

She has been acclaimed the best in motherhood, with the honor of being called the American Mother of 1951. The selection was made from among those mothers submitted by the forty-eight states. She has been listed as one of the ten greatest educators in America.

What has been the secret of her power? It is in three very simple words: faith, hope and love. With them she has permeated every cove and hillside of this mountain country.

Dr. Sloop was moved to action when 13-year-old Eppie, one of those in that first little Sunday school, was promised in marriage to a saloon-keeper. Dr. Mary Martin Sloop just wasn't going to sit and let that happen to her most promising pupil.

"How would you like to send Eppie across the mountains to school?" she asked the mother.

"I'd like right well for her to get some book larnin' but she ain't got no money and no clothes fittin' to wear. That's why we arranged for her to git married."

This was enough to start Dr. Sloop. She wrote immediately to a friend to send her some cast-off clothes. When the box came, Dr. Sloop jogged over by wagon and mule to fetch it. She smiled happily at the size of the carton. Eppie was there to help her open it. But immediately their joy was turned into mourning, for before them were old black mourning clothes and a man's Prince Albert suit. At that moment when the tears were beginning to flow down Eppie's cheeks, a neighbor, Aunt Het,

appeared in the doorway. "Just what I've been a wantin', a mourning dress." She asked if she could buy it and then said she knew others who would want some. By nightfall there was enough money to buy some cotton cloth which could be made into an outfit for Eppie fittin' for school.

This was really the beginning of the profitable business of selling old clothes. That first year Dr. Sloop and Aunt Het sold \$1000 worth. The more money she required to send the girls to school the more furiously she wrote to friends, relatives, D.A.R.'s and churches. By the time she had sent the one hundred and fourth child across the mountain, she knew what she wanted to do next. She would start a day school right in Cross-nore. She persuaded the superintendent of schools to send over two teachers, untrained though they were, for four and a half months of school. Not enough, Dr. Sloop decided after the first year. They must have a full school year of nine months, corn planting time notwithstanding, when the children usually stopped school. She would pay half of the expense with her old-clothes money. A special shack had been built by the Cross-nore parents to house this project of selling cast-off clothing and Aunt Het was put in charge.

WHEN enough children finished grade school she began to plan for a high school, and with thirty dollars got an option on a farm next to the present school. Then she again mounted her horse and went to the State Superintendent. But he was adamant. No funds for a school. Undaunted, she put on one of her dizzy hats and proceeded to go to Raleigh, North Carolina, to see the Governor. Making herself comfortable in his office, she stayed until he signed the application.

Of the 200 boys and girls living on the campus only one third pay as much as \$5 a week for board. Another third pay what they can even if only twenty-five cents a week. The rest pay nothing. Dr. Sloop has been able to get some scholarships of \$50. But she always takes in more students than there is money for, consequently Cross-nore is in a continual state of being poor because this sensitive woman cannot turn away a single needy child.

In her hotel room, where I was painting her portrait as the Mother of the Year, she was impatient to don her "store hat" and board the train back to her mountain children. At 77 she could not rest even a few days from her labor of love.

This Mother of the Year has 3,000 children! THE END



# ***A drunken father staggered into his home one night and stumbled over his little girl playing on the kitchen floor***

**H**E CURSED the little girl and kicked her, for she was in his way. Morning came. He sobered up. He saw then that he had crippled his own little girl! Smitten with shame and remorse, he stopped drinking. He became converted and reformed. But his daughter's injuries proved permanent. She grew up twisted and deformed. The father's heart went out to the little sufferer in her pain. He sacrificed all to repair the evil he had done. He could not forgive himself.

## **What Father, Having Crippled His Daughter, Would Then Laugh at Her Deformity?**

6,000,000 Jews slaughtered in the hell-ovens of Nazi savageries! Did the Church of Christ protest? Or did the Church make any effort to tell world Jewry that the people who were guilty of such demoniacal cruelties were *not Christian*? No, the Church was silent! And Israel actually thinks that those murderers were all Christians!

Russia, Poland, Spain, France, Roumania, all, took delight in torturing Jews, and *in the Name of our Lord Jesus Christ!* Thud of the axe, hiss of the flame, groan of the rack, swish of the sword, women's moans, cries, sobs; hurried tread of Hebrew exiles; shrieks of Jewish mothers as their children were torn from them and carried away to be "converted!" What a diabolic discord! And this was called Christianity!

Down through the corridors of history, the Jew has wandered his way. Exiled, robbed, massacred, drowned, burned alive, these are the memories seared into the deepest fabric of Jewish consciousness. The streets of Europe ran red with Jewish blood, poured without pity by "Christian" zealots. And no one seemed to care. The cry of Jeremiah should strike cold every true child of God: "Is it nothing to you, all ye that pass by?" And again, "Zion spreadeth forth her hands, and there is none to comfort her." Do you care? Of course you do!

## **Even Shakespeare must allow poor Shylock his defense:—**

"I am a Jew! Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Is he not fed with the same food, warmed and cooled by the same winter and summer, as the Christian is? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not avenge?"

Thus has "Christianity" treated Israel. Do you wonder Israel is afraid of the Church?

And here we stand—57 years now—astride the gulf which divides. And we call out to the Israel of the world dispersion, "The thing you saw in Russia is not Christianity! The hate you faced in Germany was not Christianity. No man can be a real Christian and hate the Jews!"

No man can truly love the Christ who does not also love His brethren, Israel, and long to give them the only message that can bring peace into their hearts, glory into their souls, and the unimpeachable assurance of eternal life, through the only Messiah of Israel, the Lord Jesus Christ!

Don't you want fellowship in such a God-blessed enterprise? Fill in the coupon, as the Lord Himself may direct you, and mail to us. A new blessing and experience await you. The promise is, "I will bless them that bless thee." Gen. 12:3. Why not put God to the test just once? We shall indeed be happy to hear from you.

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In Canada: 39 King William St., Hamilton, Ontario**



**NAZI VICTIMS OF BELSEN AWAIT BURIAL.** Long piles of dead bodies, victims of the Nazis at the concentration camp at Belsen, Germany, await burial in common graves. Hundreds died of disease and starvation at the camp before its liberation by troops of the British Second Army. This is a British Official Photo.

**American Board of Missions to the Jews, Inc.  
236 West 72nd St., Room 2, New York 23, N. Y.**

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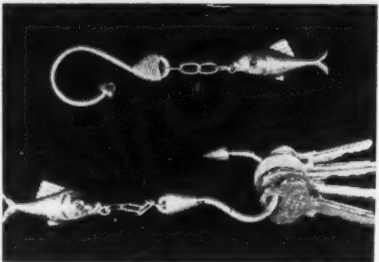
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# Christian Herald's SHOPPING

This Fish Hook design key holder is handcrafted in Sterling silver and in polished brass. The Fish Hook will hold up to 25 keys—all easily accessible. The clever fish charm attached has semi-precious stone eyes. No sharp corners to wear or tear pockets. Comes packed in attractive gift pouch. Brass, \$3.50; Sterling, \$5.00. Both tax included and ppd. Hobbycraft Studios, Dept. CH, Highland Park, Ill.



The amazing new Plasti-Stitch Magic Darning Kit darns socks in 8 seconds with a hot iron. When heat is applied, a plastic coating permanently fuses the knit fabric to the sock or garment—no sewing whatsoever. Kit contains over 100 assorted knit darns in small circles and larger strips for socks, trousers, skirts. \$1.00 ppd. Plasti-Stitch, Inc., 25-M Vanderbilt Ave., New York 17, N. Y.



Bamboo Place Mats to complement any table setting and harmonize with your decorative scheme to win you compliments as a clever hostess. Available in maize, turquoise, forest green—as well as natural bamboo to make an excellent gift where the decorator colors are not known. The set consists of eight place mats together with a 24-inch runner. \$4.25 per set ppd. from Janet Forister, Bloomington, Ill.



A Musical Manger, delicately hand-carved and hand-painted to tell the traditional Nativity story in your home at Christmas. Imported from Italy, it has eleven hand-crafted figures in this group. The manger has a musical movement that is a genuine Reuge from Switzerland and appropriately plays "Silent Night." Stands 9 1/2" x 5" x 5". \$8.95 ppd. from Helfred Novelty, P. O. Box 128, Westwood, New Jersey.



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Santa's Visit is a wonderfully novel way to send Christmas greetings to the little ones. It's a phonograph record, complete with jingle bells, sleigh, reindeer and Santa himself talking merrily to the child or children—by name, mind you—and naming the sender if desired. Ppd. Send \$1.00, with names or nicknames to be used in the record to Moviecraft Records, 1627 A Unionport Road, New York 60, N. Y.



A lovely pendant set with pearls and sparkling rhinestones delicately traced on blue enamel—for someone very special at Christmas. Mounted in gold plate, the pendant is suspended from a gold chain necklace set with simulated pearls. To complete the ensemble there are matching pendant earrings. Complete set \$5.95 inc. tax, ppd. from Hyde's, Inc., 135-37 Northern Blvd., Dept. CH, Flushing, N. Y.



Magic Speller teaches tots to spell, write and draw—it's a sturdy beautiful mechanical toy. Pop a picture in the frame, the letters spell the subject's name—automatically! Kiddies can copy the word and draw the picture on the slateboard base. Complete with bright, plastic spelling board, slate base, box of colored chalk, eraser and 10 Tekwood pictures. \$2.98 ppd. Novelty Mart, 59a E. 8th St., N.Y.C.



This new, automatic 2-in-1 Date and Amount Bank practically compels you to save a quarter every day or calendar won't move. Also automatically registers the total amount saved up. Ideal for accumulating funds for personal goal, church building fund or Xmas gifts. Unbreakable plastic case with guaranteed mechanism and key. \$1.98 ppd. Leecraft, Dept. CH, 300 Albany Ave., Brooklyn 13, N. Y.

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# Fashions for Church

A EUROPEAN visitor told me that she was first shocked, then delighted, at the attractive clothes women in America wear to church. She was accustomed to seeing women go to church only in the severest blacks and navy blues—with never so much as a flower in their hats.

It's true that American women take their church-going not as a dreary chore, but as a joyful part of their spiritual activities. And the clothes they wear reflect



Suggested going-to-church styles for fall, 1951: Starting top left, 1. Simply designed wool dress with three-quarter sleeves, efficient for your committee work or teaching a Sunday-school class, 2. A two-piece suit dress that takes you to a tea for the new minister or an afternoon church wedding, 3. Grey herringbone tweed suit, stand-by for most occasions, perfect for church services, 4. Shepherd-check suit featuring a unique side-button treatment, planned for lots of wear to your group meetings and activities, 5. Wool coat-dress that goes everywhere, tailored in classic double-breasted style with princess skirt.

## Woman's Place IN THE CHURCH

EDITED BY *Jane Kirk*

their attitude. You can be becomingly tailored and smartly unobtrusive and still retain feminine prettiness.

With increasing casualness of dress, however, there is sometimes danger of not taking enough trouble the way we dress for church. We show our respect for the place we are going by the care we take in our attire. Dr. John E. Riley, pastor of the College Church of the Nazarene, Nampa, Idaho, has been concerned by the manner of dress of many persons seeking the services of his church. He writes us "not as a specialist as regards feminine church etiquette, but from general impressions in pastoral experience."

"The church is the House of God," he says, "and, as such, is a place for divine worship. It is therefore fitting that the attire of the worshiper should be neither slovenly or over-casual on the one hand, nor showy and vain on the other. In most churches it is thought to be in the best taste for women to wear hats in church, for them to dress conservatively and modestly, for them to be particularly conservative in attire if they are to participate in the service in any way.

"There are many church functions such as receptions, social and group gatherings, when these general rules would not apply. In such activities, good taste, etiquette, modesty and the customs of the community should be observed."

Fall fashions pictured here show how it is possible to be fashionable and pretty as well as in good taste about the clothes you choose to wear to church.

In order to discover if the ministers of our churches are satisfied with the appearance of the women in their congregations, I asked several of them what their views on the subject were. The instantaneous response of most of them was reflected in the words of the Rev. Wilbur S. Hogevooll of the First Christian Church, Alexandria, Va., who said, "I don't want the women telling me what to wear, and I'll give them the same freedom."

The Rev. Herbert W. Hansen of the Community Baptist Church, Scarsdale, N. Y., said that he is opposed to any sort of regimentation in dress. "Where religion is dour, restrictions might pre-

vail," he pointed out. "They probably have in the past. But I have a feeling that the present generation wouldn't know anything about regimenting dress for church. Some carry-over from restrictions of the past might still be sensed by older women, who, if they had their choice of a navy blue or a pink dress to wear, would unhesitatingly choose the navy blue for church."

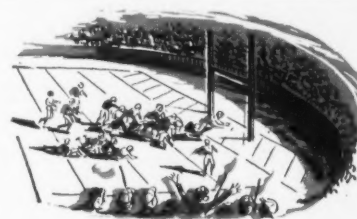
Dr. John W. McKelvey, pastor of the Methodist Church, Lansdowne, Pa., put it this way, "I think the question of women's dress for church ought to be answered in principle and not in particular detail. This means that humility, modesty, and simplicity as

illuminated by Christ's example ought to rule all of us, not merely women, in our mode of apparel for church functions. I am of the conviction that gaudy adornment, excessive jewelry, and clothes that glorify and accentuate the body are things not in harmony with Christian patterns of dress. To posit this statement as a general principle is not to allow for variation in type and character of apparel for such different occasions as worship services, weddings, women's meetings, teas, christenings, etc. The fundamental principle, however, ought to prevail as a guide.

What do you think about this subject?

## TIME FOR

# Teen-Age Fun



**A**FTER the football game teenagers still want to go somewhere—to let their spirits simmer down in congenial company, and incidentally, to satisfy ever-ravenous appetites. Is there any place in your community where they may linger over refreshments beside the dim premises of a beer tavern?

Here's your opportunity to do something effectual toward overcoming the problem of juvenile delinquency. With a little thought and effort you can easily out-distance the beer havens in popularity. Here are some tips:

Give the youngsters a help-yourself buffet in your church recreation rooms. Set up small tables where they can hob-nob in pairs or foursomes. Heart-to-heart talks are important at this age. They can always draw two tables together if they want more in the party. Place tables against the walls as booths might be arranged in ice cream parlors, leaving the center of the room free for games—ping-pong or any of the games suggested for your bazaar in another column.

And what will taste better to young appetites fresh from the crisp fall air than a steaming cup of hot cocoa with platters of sandwiches, salty snacks and cookies from which to help themselves? The large-quantity recipes on page 38 tell how to make good cocoa and mulled cider.

Tasty and unusual snacks are

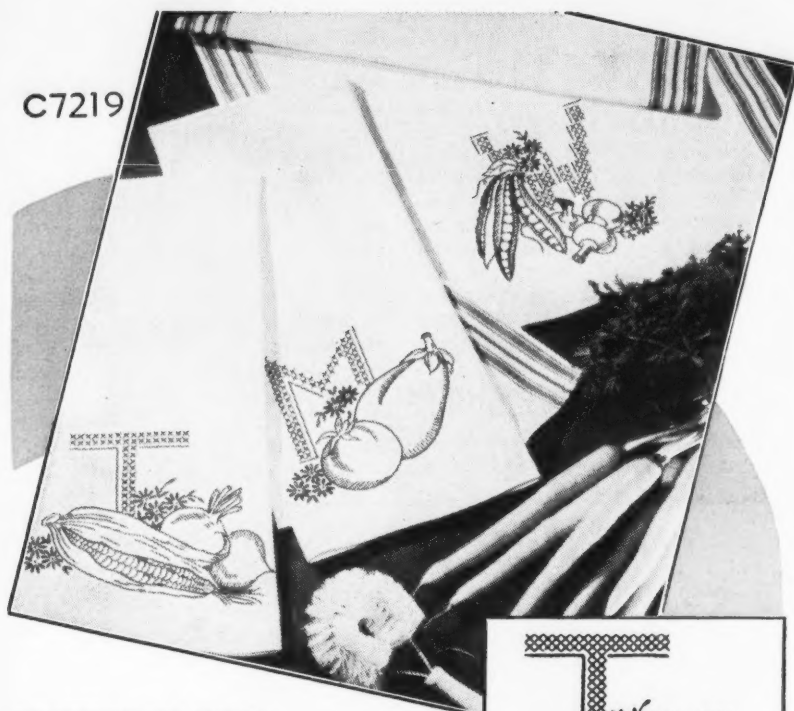
easily made from cereal. Cut shredded wheat biscuits into four strips. Turn strips on side, place under broiler and toast one side. Turn, place a slice of cheese and a piece of spiced canned ham on each strip, (Continued on page 38)



Teen-agers won't hesitate to help themselves to tasty snacks, cookies and doughnuts served buffet style.



C7219



## EMBROIDERY FOR TOWELS

**C7219.** Gay kitchen towel motifs, quick to embroider. Four-to-inch crosses and other easy stitches. Transfer seven motifs 6 x 7 to 5½ x 9 inches.

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## PROJECTS THAT PAY

**A** BIRTHDAY calendar has for three years proved a successful money-making scheme for the Sunday school of the Methodist Church, Ardsley, N. Y., according to Mrs. Charles S. Hoy. The calendar uses a photograph of the church for illustration and lists the names and dates of birth of every member of the church on either side of the month in which they occur. The profits range upwards of \$50 and many people get birthday cards and telephone calls on their appointed days who might not otherwise.

A committee of ten Sunday-school teachers handles the work involved. Dividing the 500 members of the church into 150 families, each committee member then has 15 families to telephone. She explains the idea and asks for a donation of \$1 for the privilege of having every member of the family listed with his birthday. The first year they charged 25¢ per person for this, but this penalized large families, so they decided to make a blanket charge of a dollar for each family.

The workers in addition to collecting the dollars get a listing of names of the members of each of the families they call and their birthdays. Then it takes only one evening for these 10 workers together to arrange the birthdays chronologically for the calendar. At the top of each column of names the words, "Happy Birthday" appear. Printing costs are approximately \$100, and they sell the calendar for 25¢ per copy.

## FUN FOR YOUR FAIR

**L**OOKING for some different games of skill to attract interest to the mid-way of your annual bazaar or fair? Choose from these ideas, old and new:

For your main attraction try *Shave a Balloon*. This can cause hilarious merriment. Buy as many balloons as you think you will need. If you can't get the kind with faces on them, paint on simple eyes, nose and mouth. Have balloons blown up in advance and tied with string to two or three poles across the top of your booth. With faces hanging upside down these balloons make all the colorful decoration you need. Provide two figures of some kind, anything resembling headless

men sitting in chairs. New balloon heads will be tied onto these figures for each set of contestants. Have places for at least two contestants to perform at once. Charge admission to shave the balloon, and give a prize to anyone who successfully removes the lather from his balloon face with a regular straight razor without breaking the balloon.

A group of games recently worked out for a Scout carnival furnish further ideas. You may elaborate on any of these or adapt them to your special plans.

**Hat Throw:** Use a plaster cast head, artist's model or piece of statuary as

your target. Have contestants throw seven different kinds of hats to see how many they can get on the plaster head. Use a baby's bonnet, derby, boy's cap, sailor cap, army cap, straw hat, and felt fedora—or all fancy women's hats.

**Water Pistol:** Shoot out three candle flames with a water gun. You will need to put up a waterproof canvas or oil-cloth backdrop for this, as well as protecting the floor in some way, and provide a large tub of water, but it will be well worth the effort in fun.

**Ball in Bucket:** Bounce three tennis balls, one at a time, onto a target in such a way that they will land in a large round wastebasket placed two



or three feet back of the target.

**Bombs Away:** For this you need a large target—a large piece of white oil cloth will do, with a red center encircled with a white stripe and a blue stripe. Place this on the floor. In front of the target set two standards (those used for pole vaulting are good) with a rope tied between them at a height above the average person's head. Four gay red and blue bean bags tied with a draw string at the top, are provided each customer. The object is to throw the bean bags over the rope in such a way that they land on the target on the floor.

**Alley Ball:** Roll four golf balls up a wooden incline into holes arranged like bowling pins in reverse. Highest score is for getting a ball in the top single hole.

**Hit the Target:** Throw baseballs through holes in a large rubber sheet with face painted on it. Holes are the eyes and mouth of the face.

**Puffit:** Blow (no hands) ping-pong ball up a wooden ramp into one of three holes in a straight row at the top. Highest score for the middle hole.

**Dutch Bowling:** Knock over ten-pins, or simple blocks of wood with a ball suspended by rope from the center of a tripod placed over the ten-pins.

**Bean Bag:** Prepare a flat wooden board with surface divided into squares, each one numbered with the figure that will be scored for tossing a bean bag onto it from a distance of five or six feet. Place board at a slight angle.

**Pitching Pennies:** Provide a tin pie plate and three copper pennies. You will be surprised how few can toss all three pennies into the pie plate from a distance of five or six feet. Be sure to mark the line behind which contestants must stand.

You may give small prizes for certain scores at each individual game, or you might give everyone a score card on which his score will be tallied by the attendant at each game. The individual having the largest total score for all games wins a grand prize.

To coordinate your booths and give a carnival effect to the whole display you might cover the backgrounds of all booths with strips of wide striped wallpaper in any color your local wallpaper merchant can provide.

#### ANSWER PLEASE!

**H**OW do you observe Thanksgiving Day in your women's group or church? Other readers are looking for ideas. Won't you please write and tell us yours, so we can pass it on?

# Why **FORCE** your child to take a Laxative?



**Extra Mild—Contains No Harsh Drugs—  
Won't Upset Sensitive Little Stomachs!**

When your child needs a laxative, *never* upset him with harsh adult preparations. Give Fletcher's Castoria, the natural laxative especially made for children from nature's own vegetable products. Contains no cascara, no castor oil, no salts, and no harsh drugs. Won't cause griping, diarrhea, nor upset sensitive digestive systems. Mild Fletcher's Castoria acts gently, thoroughly, and you can regulate dosage *exactly*. What's more, it's so pleasant-tasting, children take it without fussing. Get it now.



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**Tastes So Good.  
CHILDREN  
Lick the Spoon!**

See ad on Back Cover

#### SPECIAL OFFER COUPON

Michigan Bulb Company, Dept. RR 1806  
Grand Rapids 2, Michigan

Send order checked below. I will pay postman on arrival of package for Fall planting, plus postage, on guarantee that I may return if not satisfied and get full refund of purchase price.

- ☐ 100 Tulip Bulbs (1½ to 2¼ inches in circumference) plus 12 Dutch Iris.....\$1.69
- ☐ 100 Tulip Bulbs (2¼ to 3 inches in circumference) plus 12 Dutch Iris..... 1.98
- ☐ 100 Imported Tulip Bulbs (over 3 inches in circumference) plus 12 Dutch Iris..... 3.98
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- ☐ 25 King Alfred Yellow Daffodils..... 1.98
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- ☐ Send C.O.D. plus postage.
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Yes! You can get your own 15-Piece Set of Matched Stainless Steel Waterless Cookware FREE AS A BONUS to use and to show. Big earnings daily just writing up orders from friends and neighbors. No experience needed. We show you everything—supply everything you need FREE. Earnings start at once. Write quick for full facts. Be first in your community!

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Church Organizations make money selling our Pound Boxes Jumbo Pecan Halves. Season starts Nov. 10th. We prepay shipments. You pay us when sold. Write

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**Temptation**—one of the most exquisite perfumes ever created. A single drop lasts a week, charms and attracts men and women to you.

The fragrance of living flowers. Bottles with elongated stopper encased in a polished maple case 2 times the size of the picture.

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Pay the postman when he hands you the package or (if you prefer) send money order, currency, stamps or check for \$1.00. In business 70 years. Money back if not satisfied. PAUL RIEGER, 261 Art Center Bldg., San Francisco

## HELPS FOR WORSHIP LEADERS

**LOOKING** for inspiration in preparing devotionals for your group, or in planning youth programs? New books are available on these subjects to enable the busy leader to conduct effective, memorable services.

"Patterns for Devotion," compiled by Gladys C. Murrell, Abingdon-Cokesbury Press, Nashville, Tenn., \$1.25, includes 27 story worship services designed to meet the particular need of women's groups. Each service is centered around a brief, vivid story, and includes a prayer, selected poetry, suggested hymns and Scripture references. Subjects include, "The Christian Home," "Christmas," "Courage," "Of One Blood," "Thanksgiving," "Service," etc.

"Youth Programs for Special Occasions," by Ruth Schroeder, Abingdon-Cokesbury, \$2.50, is a collection of 35 inspiring and dramatic worship services for the entire year. Services are complete with preludes, calls to

worship, prayers, hymns, Scripture passages and stories. Several contain simple and effective playlets. The programs are divided into four groups: those suitable for special observances of the year, including Race Relations Sunday, Mothers' Day and Armistice Day; programs based upon special themes such as life vocations and missions; programs for outdoor worship, and candlelight worship.

Teachers, parents and worship leaders of younger children will find helpful "The Teakwood Pulpit and other Stories for Junior Worship," by Alice Geer Kelsey, Abingdon-Cokesbury, \$1.75. They may be used for worship services in the church and church school, as well as at home, and include stories of world understanding, "men we admire," Bible verses, stories from folklore, and stories for Christmas and Easter. Several stories are planned so that children can act them out.

## TIME FOR TEEN-AGE FUN

(Continued from page 35)

return to broiler and toast about five minutes or until cheese melts. Make a spread for bite-sized shredded wheat biscuits of two three-ounce packages of cream cheese mixed with two teaspoons grated onion, three tablespoons top milk, one-eighth teaspoon Worcestershire sauce, one-fourth teaspoon salt.

Doughnuts are a favorite with teen-agers. Serve them "as is" or dress them up various ways. For instance, doughnuts a la mode are very special. Put a scoop of ice cream in the doughnut's center, and even better,

provide chocolate or butterscotch sauce to spoon over the whole.

Slice doughnuts crosswise; spread one half with cottage cheese, the other half with marmalade or fruit preserves. Press together, and presto! You have a doughnut sandwich.

Put one whole marshmallow in the center of each doughnut. Arrange four marshmallow halves and 1 teaspoon of chocolate chips over the top of the doughnut. Place on a cookie sheet and toast under preheated broiler 350 degrees F. for three minutes. Mmmm! Good!

## Large Quantity Recipe File

### COCOA (for 40 or 100)

	for 40	for 100
Cocoa	8 ounces	1 1/4 pounds
Sugar	12 ounces	1 pound 14 oz.
Salt	1/4 teaspoon	3/4 teaspoon
Cold water	1 quart	2 1/2 quarts
Hot milk	1 3/4 gallons	4 1/2 gallons

Combine cocoa, sugar, and salt. Add water gradually and bring to a boil, stirring constantly. Boil three minutes, or until thickened. Add milk and blend. Carry over hot water, or in an urn. Beat well before serving. The cocoa syrup may be made in quantity and stored, tightly covered in refrigerator for several days. Combine the amount for service with correct proportion of hot milk and heat.

### MULLED CIDER (for 50)

Sugar, granulated	3 1/4 cups	Lemon juice	3/4 cup
Water	3 cups	Pineapple juice	3 cups
Whole cloves	3/4 cup	Orange juice	1 1/2 quarts
Cinnamon stick		Apple juice	3 1/4 quarts
broken	1 cup	Salt to taste	

Simmer sugar, water, whole cloves and cinnamon for 10 minutes. Strain and add remaining ingredients. Simmer for five minutes. Serve hot in glass or cup. This may be chilled and served cold also.

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# Daily Meditations

by John W. McKelvey

## Monday, October 1

READ MATTHEW 5:1

*The need of the hour is not more "things," but more education based on the plain teaching of Jesus.*

—ROGER BABSON

I WONDER if the disciples had imagination enough that day when Jesus went "up into a mountain," to envision the innumerable multitudes that have inhabited the earth since the first century. Certainly "the multitudes" on whom Jesus looked with compassion when He delivered His immortal Sermon on the Mount were not to be compared in number with the unnumbered millions who will be sharing this week in His sacramental Meal. What more appropriate scripture for this month of worldwide Communion than Matthew 5:1-16; 7:24-29? Try it for a memory-chore.

*O Father of all mankind, we pause this day to thank Thee for the unspeakable gift of Christ Jesus, and ask Thee to give us through suffering and service the keys to Thy kingdom. Amen.*

## Tuesday, October 2

READ MATTHEW 5:2

*There is a big difference between the books that men make and the Book that makes men.—SELECTED*

TO PONDER the profound words of Christ's sermon is not to find the answer with clear and exact detail to all our problems. Rather it is to train the soul to hear God speaking, much as we train the ear to listen to music. "Sometimes a person hearing a Beethoven symphony will ask in perplexity: 'But what does it mean?' To which his musical friend will answer, 'It means nothing—and everything,'" writes H. A. Overstreet in "About Ourselves." The Beatitudes, to begin with, may not speak directly to us, and yet they seem to say far more than can be said.

*We beseech Thee, gracious Saviour, be present with us in the swift clamor of each day and deliver us from the lure of false balances, the crime of low aim, and the sting of wrong choices. Amen.*

## Wednesday, October 3

READ MATTHEW 5:3a

*We have learned to do many remarkable exploits. All that remains is to learn to live like men.—ANONYMOUS*

THE FIRST Beatitude speaks directly to a vast host of people including the "forgotten man," the "little man," the "man nobody knows," the "poor man," and the "outcast." It attempts to bring human dignity to every living soul. But to do this "the poor in spirit" must hear the voice of God speaking. Raymond Calkins has written, "The reason why so many people do not achieve their heritage of sonship in God is because they have the seeing eye but do not have the listening ear . . . In order to get God's answers . . . we need to pause, wait, listen."

*O Lord, heal our broken spirits and save us from wielding the cynic's ban no less than from sitting in the scorner's seat. Give us power to be like Thee. Amen.*

## Thursday, October 4

READ MATTHEW 5:3b

IF WE WILL HEARKEN aright and become doers, not hearers only, the promise is that we shall enter into "the kingdom of heaven." To possess the keys to God's kingdom is more than to have knowledge and temporal power. Our lack is highlighted by Dr. Whitehead's unrefuted observation that mankind today is making a mess of living because it is trying to live with a primitive and inadequate morality. The kingdom of heaven means the supremacy of moral and spiritual ideals among "the poor in spirit."

*Teach us, Blessed Saviour, how to transmute our material splendor and our favorable trade balances into the treasures of heaven, and how to become rich towards God, our Father.*

## Friday, October 5

READ MATTHEW 5:4a

A SURVIVOR of the *Lusitania* reported that Charles Froham, who was drowned, said, "Why should we fear

death? It is life's finest form of adventure." Jesus must have wanted us to glimpse the farther horizons of our mortality, for He gave early and important place to this Beatitude to the bereaved and lonely. It was this assurance of divine hope which inspired Henry F. Lyte to pen the ever wistful words: "When other helpers fail, and comforts flee, help of the helpless, O abide with me."

*O Christ, we praise Thee for leading us through despondency, over difficulties, out of all the confusion of life's little day into the glorious fulness of Thy comfort and love. Amen.*

## Saturday, October 6

READ MATTHEW 5:4b

*Cultivate courage for the great sorrows of life, and patience for the small ones . . . God is awake.—VICTOR HUGO*

DR. MARK GUY PIERCE who gave sixty years of his long life to the Christian ministry was able to say as he neared the long-sought goal, "The longer I live the less I understand and the more I trust." This is the selfsame reason why Robert Browning wrote so confidently in "Rabbi Ben Ezra": "Grow old along with me! The best is yet to be, the last of life, for which the first was made."

*Dear Lord, we are thankful to be able to look back and see that "our times were in Thy hands." We are amazed at Thy patience with us, and pray that Thou wilt give us grace and strength to "see all, nor be afraid."*

## Sunday, October 7

READ MATTHEW 5:5a

THE MAN most to be pitied is the proud, ambitious man, the man in whom, like Macbeth, "ambition had o'er leapt itself." The man's name is Legion: Cain, Saul, Absalom; Herod, Caiaphas, Agrippa; Hitler, Mussolini, Stalin. No matter what his name, he is well epitomized by the artist Munkacsy in his famous canvas, "Christ Before Pilate." Thousands gaze upon this painting in John Wanamaker's Philadelphia store (Continued on page 42)



*This is how Alvin Hope looks. You see, he has just been brought home from the hospital by his loving parents.*

What is going on behind those wide blue eyes at the moment we can never know.

Nor can we know what might go on in the inner recesses of the mind and soul of Alvin Hope . . . when at the age of 3½, he pushes the cereal bowl to the floor with a crash . . . when at 6, he cuts off the tail of his puppy . . . when at the age of 12, he rifles his mother's purse for change.

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every year during Lent, and the longer they look the more certain they are the title should be, "Pilate Before Christ."

*Thy world, O Christ of Galilee, needs not our haughty arrogance but Thy holy meekness. Amen.*

**Monday, October 8**

READ MATTHEW 5:5b

**DO YOU REMEMBER** Holman Hunt's lovely painting, "The Light of The World"? F. W. Boreham tells how one day he and a friend were standing awestruck before this masterpiece in St. Paul's, London, and wondering why the artist portrayed Christ carrying a lighted lantern on such a brilliant moon-lit night. A man stepped up from behind and offered an explanation: "The artist, a close friend of mine, painted Christ with a lighted lantern knocking at the door, not to enter, but to lead the occupant forth and to guide him through life's devious ways to his true inheritance."

*We ask Thee, Dear Lord, to guide us into right paths and along creative ways wherein we can serve others.*

**Tuesday, October 9**

READ MATTHEW 5:6a

**HOW IMPORTANT** it is to understand the spiritual meaning of this Beatitude! Jesus is indeed the one "who taught with authority," which means with clarity and power, and in this instance He was as direct in His statement as Abraham Lincoln on the occasion of his response to a pesty autograph-hunter who had written the President for a sentiment. Lincoln wrote: "Dear Madam: When you ask from a stranger that which is of interest only to yourself always enclose a stamp. There's your sentiment, and here's your autograph. A Lincoln."

*Lord Jesus, our Teacher, Redeemer, and Friend, reveal to us the insights of faith and the answers to the torture and hunger of our hearts.*

**Wednesday, October 10**

READ MATTHEW 5:6b

*Do we not miss most of our blessings by refusing our burdens?* —ANONYMOUS

**THE BEATITUDES** seem strangely geared to the irrevocable law of God: "Whatsoever ye sow, that shall ye also reap." Vance Havner sums up the whole matter in "Pleasant Paths": "The laws of the spiritual world are not unpredictable affairs of caprice. They are orderly, and certain causes produce certain results." It is simple logic, therefore, to conclude that they shall be satisfied with

good things who hunger and thirst after God. The opposite is equally conclusive: they who defy or ignore God shall go away empty.

*We rejoice, O Father, for every time of testing by means of which we have come closer to Thee. Amen.*

**Thursday, October 11**

READ MATTHEW 5:7a

**WHAT JESUS** is saying in this Beatitude can and ought to mean many things to us as we consider the deep significance of man in the midst of God's universe. I wonder if it ought not to mean at least this: that the ethic of mercy opens to us the vistas of "a new heaven and a new earth." This suggests that we can live at this moment on a new kind of frontier. Living a frontier life is living "in that place where life's most crucial issues await a Christian decision."

*Lord Jesus, deliver us from the snares and pitfalls of unmerciful living and make us love Thee and our fellow men as we ought to love.*

**Friday, October 12**

READ MATTHEW 5:7b

**ON THIS COLUMBUS DAY** it won't hurt if we who live in the western hemisphere recall an eloquent sentence from the lips of Winston Churchill. He was speaking in grateful acknowledgment of U. S. Lend-Lease and he referred to it as "the most unsordid act in all history." Coming from an Englishman, that phrase says a great deal. And yet, I think the most unsordid act in all history was God sending His only begotten Son into the world.

*O Holy Spirit, Gift divine, descend upon our hearts and fill us with Thy power and peace. Use us in the ministry of reconciliation and in the service of mercy and lovingkindness.*

**Saturday, October 13**

READ MATTHEW 5:8a

**REAL RELIGION** has a clean feel to it. It is noticeable not only in that the outward appearance of a man gets cleaned up, but also in the fact that the inward quality of his soul is transformed with a holy splendor. Jesus had many things to say about unclean hands and hearts. How well He knew the danger of shutting up evil thoughts within a man's mind! It was as calamitous as allowing a sore to fester. But the man who stays his thoughts on the high things of the soul, he shall receive the blessing from the Lord, and that without stint.

*Dear Father, we are not worthy so much as to stoop down and unloose*



the latchet of Him who came that we might have life. Make us, like Him, clean and pure and good. Amen.

**Sunday, October 14**

READ MATTHEW 5:8f

HOW SHALL we see God, you ask? There is one compelling answer which we cannot escape: "Blest are the pure in heart, for they shall see our God; the secret of the Lord is theirs; their soul in Christ's abode" (John Keble). It will do no good to pray as St. Augustine did: "Lord, make me pure, but not yet."

*Gracious Lord, we bow before Thee with remorse and sorrow, for we have sinned against Thee. Make us clean, we beseech Thee. Amen.*

**Monday, October 15**

READ MATTHEW 5:9a

CHARLES R. BROWN in one of his books tells the legend of St. John in his sunset years. He had grown feeble and decrepit, and was no longer able to occupy his usual place in the pulpit. Friends lovingly carried him each Sabbath to the house of worship. When the service was nearly ended, they would always lift the aged patriarch to where he could be seen of the people, and he would smile benignly and then say, "Little children, love one another. There is nothing more to be said . . . If we love one another, that is everything."

*Accept us, we ask, O Saviour, and deliver us from our sins and transgressions. Forgive us through the love that brought Thee here. Amen.*

**Tuesday, October 16**

READ MATTHEW 5:9b

DR. EUGENE AUSTIN in "The Harvest of The Spirit" tells how Arnold Genthe, the famous portrait photographer, happened upon a tough little street-walker whose profile impressed him from an artistic standpoint. He took her to his studio, removed the paint from her face, arranged her hair with a simple knot at the back, and photographed her thus. The studies he made of her were quite simple, almost truly Grecian in their purity. When the girl saw them she burst into tears. "Why did you bring me here?" she cried. "You've shown me what I might have been." What was perhaps too late for her is not too late for most of us, if we truly want to be "the children of God."

*And so we come to Thee, Dear Lord, in utter sincerity with eager, questing hearts that in this solemn hour some revelation may be given, that we may know Thou art nigh.*

(Continued on next page)

OCTOBER 1951



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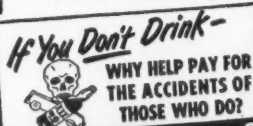
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**Wednesday, October 17**

READ MATTHEW 5:10a

*It is not what happens to you, but the way you take it that counts.*

—HILYS JASPER

THEODORE BEZA declared the secret of this Beatitude in his famous utterance before the King of Navarre: "Sire, it is not the lot of the Church in whose name I speak to inflict blows, but to receive them. But it may please your Majesty to remember that the Church is an anvil which has worn out many hammers." In his little book, "Three Things We Can Believe," Fulton Oursler has confirmed this insight, saying, "I offer you as the first of three great and permanent realities, that right is greater than might, and in the end will surely prevail."

*Grant to us as we pray for the peoples of our earth, Lord Jesus, that Thy light may shine through us and our good works to the glory of God our Father. Amen.*

**Thursday, October 18**

READ MATTHEW 5:10b

IN THIS Beatitude Jesus plainly puts a premium on trials and troubles. It is true, as Claude Callan expresses it, that "Our religion is a dim light most of the time, but it burns brightly when we are in danger or need help." I am inclined to think, however, that difficulties and persecutions drive us to God in order that we may be delivered from them, not that we may achieve power and dominion over them, and thereby enter into the kingdom.

*Use us, O God, mighty as Thou art, in spite of our frailties and transgressions and work a great victory for truth and righteousness in us and all men. Amen.*

**Friday, October 19**

READ MATTHEW 5:11a

THE STORY is told of Dr. Samuel Johnson who once attended a concert much against his will. During the violin solo his companion leaned over and remarked impressively, "That is a very difficult passage." "Difficult, you say?" snorted Dr. Johnson. "I wish it were impossible!" I am not reading any secret thoughts when I say that many of us would rejoice if we never heard of the hard and bitter burdens we must endure. Yet in facing and accepting them aright there is infinite blessing for us.

*Notwithstanding life is such a thing as heartbreak and triumph, we count it all joy to be trusted with each day, O Lord. Amen.*



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**Saturday, October 20**

READ MATTHEW 5:12a

*The gem cannot be polished without friction, nor man perfected without trials.*—ANONYMOUS

BISHOP BROMLEY OXNAM in one of his books drives home a telling argument by saying, "Men sometimes learn to see when the dirt of the world is in their eyes." Well, no matter how we learn to see, when we see clearly we realize that there is divine purpose in all of life's chastisements, that there is a pathetic impermanence to the temporal comforts of the world, and that they who cling to life with renewed confidence in the power and salvation of God shall abide forever.

*O Loving Saviour, take Thou the witness of our faltering lives and make broad the foundations of Thy Kingdom. Amen.*

**Sunday, October 21**

READ MATTHEW 5:12b

*That which costs the least is always worth it.*—UNKNOWN

THE KIND OF REWARD which Jesus had in mind is not the kind perhaps that makes the headlines. The simple reason is that in the normal course of events the newscasters and the public generally would never be aware of its existence. It is a reward granted for "plus living" which is living nobly and selflessly minus the desire to make an effect. Jesus had a rather stern word for the people who are always striving for effect. He said, "Verily, they have their reward."

*Heavenly Father, touch Thou our finite ensmallled selves with the spark of Thine infinity and glory and enable us to be partakers of Thy divine nature, through Jesus. Amen.*

**Monday, October 22**

READ MATTHEW 5:13

IT IS SO EASY to underestimate ourselves and our opportunities. It is so convenient to excuse our failures on the ground that we do not wield great powers or have important decisions to make. How sadly we miss the point! We have been placed here amidst "this plastic dance of circumstance" to add a saving flavor to life, like salt to a meal. Think of the possibilities, if we can influence life for truth, beauty, and goodness!

*Grant that we may be strong for Thee, O Christ. Make us a staff for the faint-hearted, a light for the blind, and salt for them that have lost the taste of Thy glory and goodness. Amen.* (Continued on next page)



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### Tuesday, October 23

READ MATTHEW 5:14

IN THIS TIME of foreboding darkness it is well to see through the gloom to the light which shines brightest in Christ. What if men are saying that "it is man's haunting and bitter tragedy that the day he got wings and learned to fly, he had to go back to living in caves"? After all, man's greatest achievement is not the invention of terrifying mechanical monsters, but the discovery that by faith in the Son of God he possesses light with which to dispel the blackest darkness of the world.

*In our confession of need, O Lord, come to us in Thy mercy and power, that we may forego our foolish independence and acknowledge unashamedly our dependence on Thee.*

### Wednesday, October 24

READ MATTHEW 5:15

ARCHIBALD RUTLEDGE points the moral of this sublime Scripture in his story of Sue Alston, the Negro widow who mothered all the orphans and outcasts in a wilderness community in the South. Moved with compassion by her life of ceaseless kindnesses, Archibald Rutledge built for her a little cottage in his plantation yard. The first thing Sue did, on moving in, was to take under her wing the most disreputable Negro woman in that county. "Sue," he objected, "how could you take that creature into your pretty new home?" Sue looked at him with eyes in which shone far lights of mercy and love, and she softly answered, "Jesus would."

*Lord Jesus, give us a renewal from day to day of the inner resources of the soul, lest when we are tried and tempted we fail our fellow men and Thee. Amen.*

### Thursday, October 25

READ MATTHEW 5:16

IF WE WOULD allow the light to shine, what unspeakable triumphs would be wrought to the glory of God! The Apostle Paul set a good example when with impatient zeal he hastened to the Gentiles crying, "If by any means . . . I might save some of them." John Knox considered his situation and declared, "Give me Scotland, or I die." John Wesley understood the need of a world in darkness and said, "The world is my parish." Melville B. Cox lay dying with fever, but still he called out, "Let a thousand fall before Africa be given up." And so it has been until now. Now it is our turn to let the light shine!

*We are glad that Thou dost know indeed the motives and desires within us that impel us to hunger and thirst after Thee. Amen.*

### Friday, October 26

READ MATTHEW 7:24

I WONDER if Jesus, the divine Masterbuilder, did not enunciate the Beatitudes with the idea that they constitute the basic materials for building the house of the soul. They are all this, to say the least, and happy are we if we can fix them in both memory and life. In passing now from the "foundation stones" to the conclusion of Christ's Sermon on the Mount I do so only to tie in the classic parable of the builders. Here certainly is a "must" on your memory chart.

*O Father, strengthen what is good in us, so that our "more stately mansions of the soul" may endure through every experience. Amen.*

### Saturday, October 27

READ MATTHEW 7:25

*Only when Christ is in every part can the whole of life be glorious.—UNKNOWN*

JUST HOW Christ indwells within us and thus helps us to build upon "the rock," is set forth by Lloyd Douglas in "The Robe." In a conversation with Marcellus, the centurion, Justus explains his faith in Christ by saying, "I only know that He is alive. . . . Sometime I feel aware of Him, as if He were close by. . . . It keeps me honest. You have no temptation to cheat anyone, or lie to anyone, or hurt anyone when, for all you know, Jesus is standing beside you."

*Jesus, stand among us in Thy risen power. Let this time of worship be a hallowed hour. Thus with quickened footsteps we pursue our way, watching for the dawning of eternal day.*

### Sunday, October 28

READ MATTHEW 7:26

ON THIS LAST SUNDAY of this eventful month we ought to ponder thoughtfully the meaning of the various investigations into civic and private morality carried on in recent months. In the mind of Sidney Cave, brilliant English interpreter, they indicate with shocking bluntness that "the distinctive feature of our age is its rejection of Christian moral standards. Right and wrong are, for many, words which have ceased to have any intelligent content."

*Thou Christ of the ages, cause Thy light to shine through us with undimmed splendor in the night about us. (Continued on page 48)*

# DOES ANYBODY WANT a LITTLE GIRL?

**H**ARDLY daring to hope, the little ones of China lifted their eyes. Too many times there was no one to see, no one to listen, no one to care. When fighting and famine snatched away the protecting hand of mother and father, there was no one to dry their tears or heal their hurts.

Thousands of them have found their way to Hong Kong. And there on a beachhead of freedom, Christian Herald has answered the sobs of the children. Faith-Love Orphanage is busy with activity, ringing with the shouts of happy youngsters lifted into a circle of love. Food and clothing are provided—and more than these, a home and the wonderful opportunity of having a foster father or mother.

Do YOU want a little girl—or a little boy? Would you like to have a stake in tomorrow—a stake in peace?

In Hong Kong are children who will some day be China's leaders—preachers, teachers, nurses, parents. Today they are helpless and homeless children. Today, they need food to eat and clothing to wear and mothers and fathers to love. Today, you can build a rainbow of peace—one end on the doorstep of China, the other end on the doorstep of your own home.

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Read the story of Mrs. Burton and little "Moo-Cow" on page 81. Wouldn't you like to have that kind of warm glow in your own heart? You don't have to send a year's support now, not even support for six months. Just ten dollars—so that we can tell one more waiting child that somebody does want him!



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DR. T. LEONARD LEWIS (Moody '27), an outstanding Christian educator, is president of Gordon Divinity School and Gordon College of Theology and Missions. Foundation Bible study at Moody Bible Institute combined with fifteen years of pastoral work and six years of teaching in a seminary have prepared Dr. Lewis for his important position of supervising the education of young people.



## "The evangelist gave me good advice..."

"More than thirty years ago, an evangelist held a city-wide campaign in Sapulpa, Oklahoma. A high school student at the time, I was strangely moved by those meetings. Several years later, as a college freshman, I called on that evangelist for advice about a school where I could prepare for Christian service. Trained at Moody Bible Institute himself, he advised me to attend Moody. I have never regretted following his advice. MBI provided a foundation of Bible knowledge and sound doctrine, upon which understanding gained from other schools has been built.

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### Monday, October 29

READ MATTHEW 7:27

EVERYWHERE people are asking, "How can it be that we are so near the brink of disaster? Where did we get lost?" Doubtless the answer is unclear in the minds of unthinking men, but serious-thinking men can see, and many are now saying, that we lost our grip on the time-tested ideals and fundamental principles of Christian character when we lost our grip on Christ. We lost our grip on Christ when in the words of Herbert Butterfield, distinguished historian of England, "we deluded ourselves into thinking that power politics were stronger than Almighty God."

*Father in heaven, we meant well in our presumption but natural weakness and human indolence overcame us and we failed utterly in the accomplishment of those things that please Thee. Forgive us. Amen.*

### Tuesday, October 30

READ MATTHEW 7:28

*Give me the right word, and the right accent, and I will move the world!*

—JOSEPH CONRAD

HAVING STUDIED the profound teachings of this single sermon, we readily say that Jesus had the "right word, and the right accent." And having the perspective now of nineteen centuries to aid our understanding, we can see with graphic clarity that Jesus not only "moved the world" but caused His disciples whenever they went preaching in His name "to turn the world upside down." No wonder the people who heard the Galilean that day were astonished at His doctrine.

*Gracious Father, we come to Thee in penitence and thanksgiving, for we realize how greatly we have received of Thy fulness and power. Come now and bless us anew. Amen.*

### Wednesday, October 31

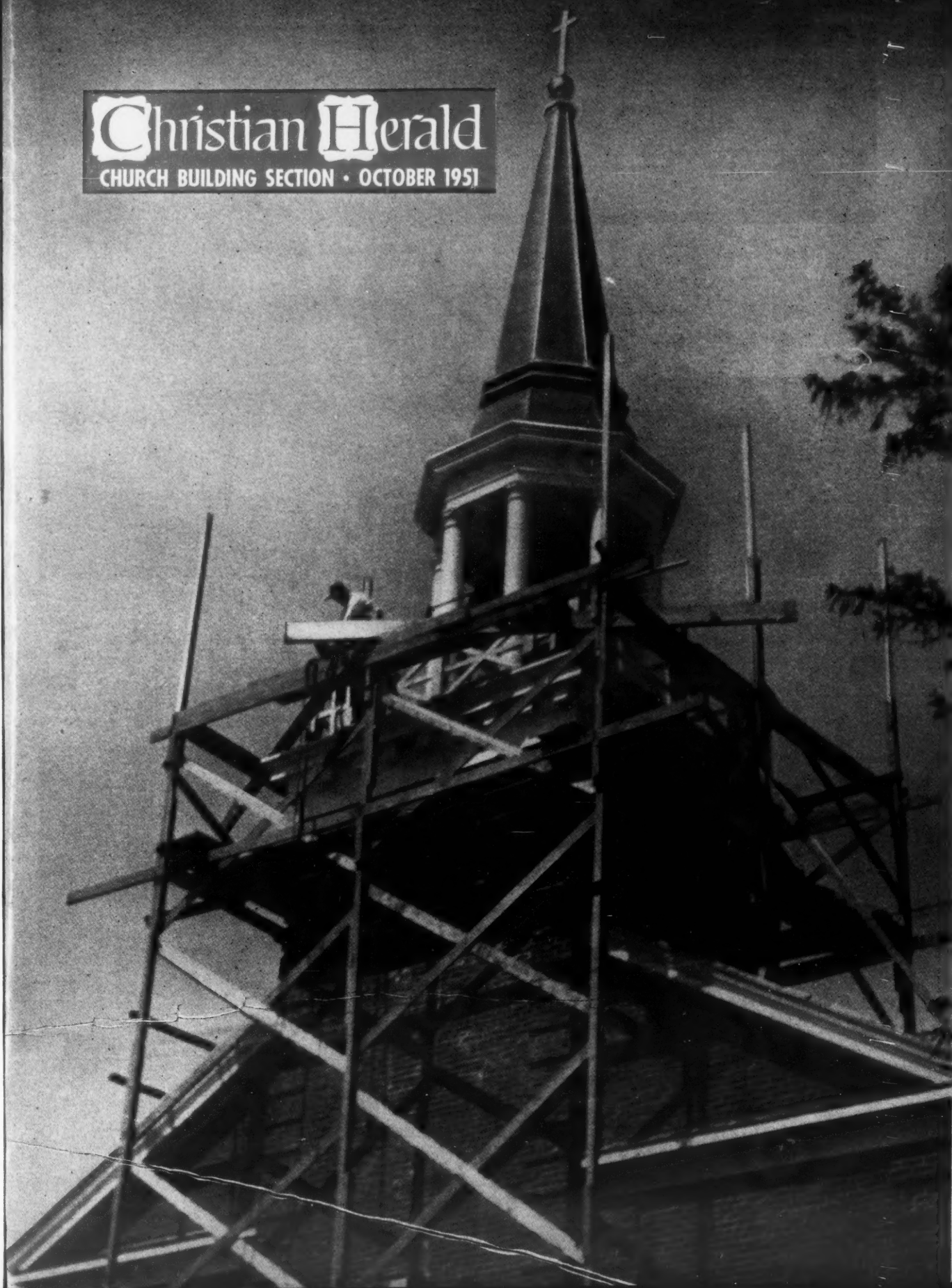
READ MATTHEW 7:29

THE REASON the Gospels are different from other books is because Jesus lived in and through the words He spoke. The "authority" with which He spoke was the authority of a sinless, unsordid, triumphant, and glorified life. In His life was light, and as John expressed it, "that was the true Light which lighteth every man that cometh into the world." There was a freshness and a power enforced by His invincible personality which the people understood.

*O Loving Saviour, raise us up that we too may be cleansed from evil and made perfect in good works. Be Thou our Rock and Refuge. Amen*

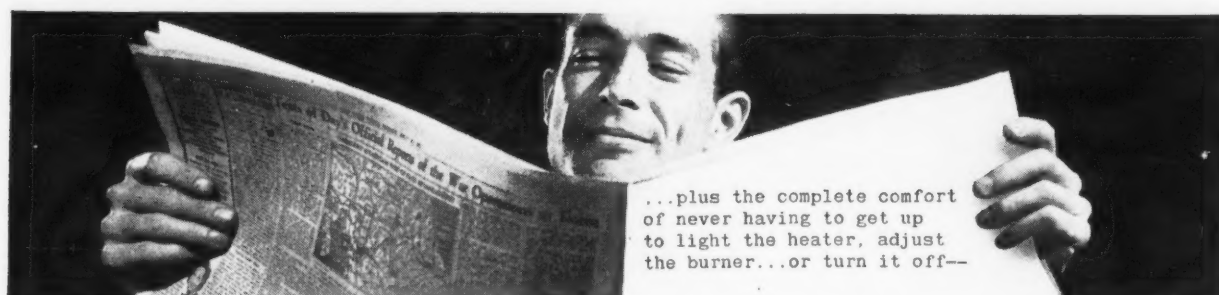


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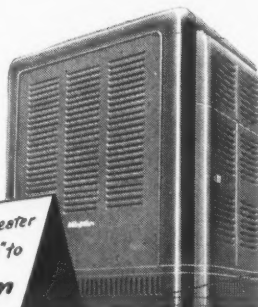
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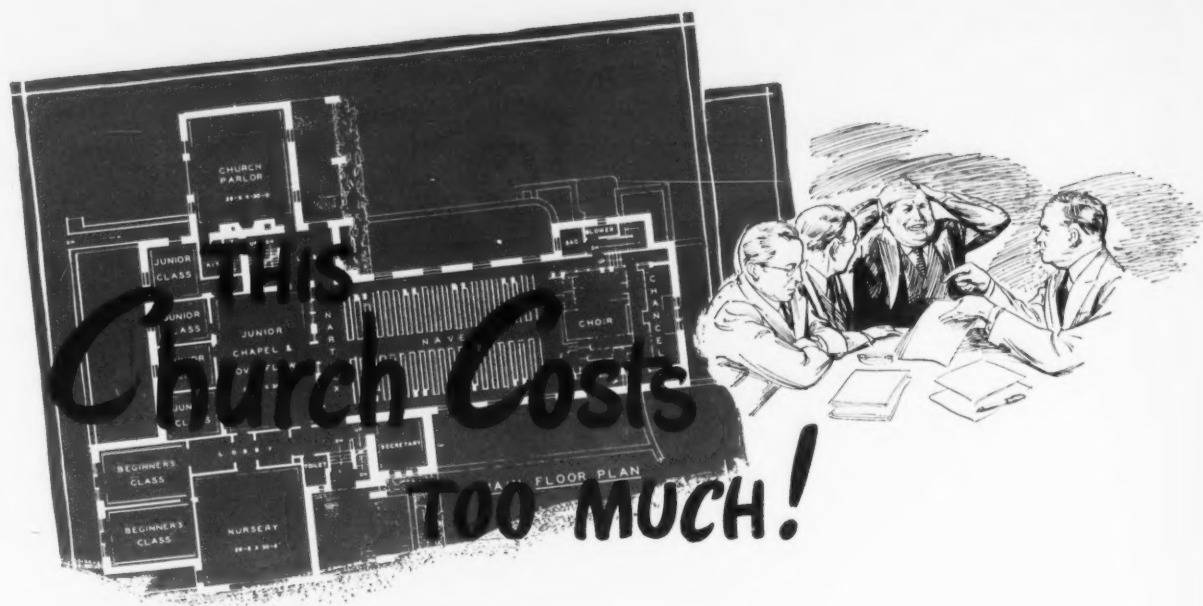
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Our churches are like our children—when we love them they are reasonable at any price

By ROBERT W. YOUNGS

**T**HE father of the bride in Edward Streeter's popular novel figured the cost of his daughter's wedding item by item. There was a total expense of thousands of dollars for flowers, gowns, announcements, receptions, refreshments. Finally he came to one item with a sigh of relief and exclaimed: "The church is free!"

Many people have slipped into the illusion that the church is free and should be free. It comes as something of a shock to them when they are asked to contribute to its building funds or to the support of its programs. Actually the church, together with all that it represents, is not free. It is and always has been exorbitantly expensive. It cost the poor widow her *mite*. It would have charged the rich young ruler his *might*. For the sake of the church, Stephen was stoned and Paul was beheaded; Judson went to Burma and Grenfell to Labrador. In New England we find Colonial edifices which represent the sacrifices of the good folks who forsook the comforts of the Old World to build a godly commonwealth in the New. In the Midwest are humble sanctuaries which carry our thoughts back to the hardships of the circuit riders. In the great Northwest are churches which remind us of the Whitman expedition. Wherever we find the church of Jesus Christ, we find a monument to men and women who dared, endured, and dedicated their all that it might exist.

A church which cost antiquity so

much is not free to those who use it now. Each generation is obligated to the church if it would have a church. A well-to-do gentleman who contributed to no church once went to a minister to inquire the cost of using the sanctuary for his daughter's wedding. The minister called to a woman who was cleaning the outer office of the church. "Mary," he said in a kindly voice, "you have belonged to this church for twenty years. Would you mind telling us how much you give each year to its support?" "Twenty-five dollars," was the answer. The minister turned back to the affluent gentleman who wanted the church for his daughter's wedding and said, "Mary has spent \$500 to maintain this church until your daughter was ready to be married here. It should cost you as much to use it now." Likewise, our generation with far greater means than our ancestors should be willing to do as much for the church in our day as they did in theirs.

Furthermore, each age should want to continue the church for the sake of posterity, because the church is the seed of an on-going culture as well as the fruit of past labor and sacrifice. In recognition of this fact, church people in the United States are giving this year almost one billion dollars to the work which the church represents. In addition, a billion dollars' worth of church buildings is being planned, at the expense of church people, in the offices of our architects.

But let us not think of this church work as a billion dollars' worth of church suppers and fairs, of these buildings as a billion dollars' worth of stone and steel to be erected across our land; rather are they a billion dollars' worth of baptistries where our blue-eyed infants may be given the name of Christian; of classrooms where inquisitive children will learn the Word and Will of God; of holiness where the busy world can be hushed and God's still small voice will speak a message of peace and hope to His people; of fellowship where irrepressible youth, floundering in the storm and stress of adolescence, may find a wholesome company and a Christian leadership adequate for their needs; of righteousness which will keep the torch of goodness burning in the surrounding darkness of evil, of comfort and consolation where people who still tarry on the shores of time may take a dignified and sacred leave of those who journey into the mists of eternity. The church of today would spend billions on such temples so that the church of tomorrow may continue to bless the lives of men with beauty, wisdom, charity, courage, faith, and understanding.

**N**EVERTHELESS, the church, even at so great a cost, is reasonable. It symbolizes money and labor prudently, properly, practically presented to the cause of God. It is bread cast upon the waters returning a hundredfold in vital



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values which civilization cannot be without. It represents services which would seem priceless if we were to be without them.

We might mention three specific facts concerning the church which make it reasonable regardless of its cost. First, the price of the church is reasonable because, as Colonel Lewis C. Wells of Wells Organizations, Inc., has so aptly put it, the church represents what we need to give more than what the church needs. As Paul told the philosophers of Athens, "God dwells not in temples made with hands, neither is He worshipped with men's hands, as though He needed anything." To be sure, God could not make violins without some Stradivarius, but the fact that God uses men as the instruments of His will does not mean that God needs men one iota as much as men need Him. Let us never lose sight of the fact that any kind of giving which can be called giving to God is an exercise which our souls must have if they are not to atrophy. The needs to which we give can be met by means of a government dole, a public works project, or a recreation program. Our need to give to that which is beyond ourselves cannot be thus met. The milk of human kindness, aspiration, idealism and worship dries up if we do not practice it every day. Without the Christian spirit generated by the church, we are like old Scrooge when he refused to celebrate Christmas—cranky, unhappy, the forlorn, friendless victims of our own materialism. With the Christian spirit, we are like Scrooge when he became concerned for others—genial, lovable, happy, and carefree. Many people think that they give God what they can afford. Little do they realize that they cannot afford to stop giving.

In the second place, the price of the church is reasonable because a church dollar goes so much further than any other kind of dollar. Businesses pay fabulous sums for a staff of administrators, advertisers, salesmen, entertainers, organizers, and faithful workers. The church enjoys these services at low cost by either calling ministers to provide them at a modest maintenance or enlisting its members to volunteer them. Public and private hospitals require large budgets for the medical care which they provide. An ecclesiastical hospital staffed with devout nuns provides the same service on a much smaller budget. The government spends billions in backward nations and does not buy nearly as much good will as Wendell Willkie in "One World" testified that the church had bought for a few million in countries he visited. What corporation or depart-

ment of state has enough money to send a Sam Higginbottom to organize an agricultural institute in India; a Father Damien to rehabilitate the lepers of Molokai; a skillful surgeon, a talented musician, a profound philosopher like Schweitzer to the jungles of Africa? Only the church can do these things because its millions of dollars go so much further than the billions of business and government.

And finally, the price of the church is reasonable because we do not evaluate it in terms of what we pay for it. The church's standard of value is in more precious coin than silver and gold. It is minted in the affections, loyalties, faith and devotion of its members. Bunyan spent twelve years in the jail of Bedfordshire for the church which he called a Palace Beautiful, not because it was more than an unpainted shack with broken windows, drafty floors, and a leaky roof, but because it meant so much to him spiritually. There is a church where women gave their hair for a bell rope, not because any other kind of rope was unavailable, but because

No man knows how bad he is till he has tried very hard to be good. There is a silly idea about that good people don't know what temptation means.  
—C. S. Lewis

the church meant so much to them that they wanted something of themselves as well as their substance to be a part of it. The real worth of the church depends upon values much deeper than its material cost.

A canvasser once went out to solicit funds for a new church. In one home which he visited, a member of the church refused to give because he felt the church was costing too much. In reply to the objection the canvasser told the following story.

"About twenty-five years ago a son was born to me. From the moment he came into this world he was an expense. First it was hospital care, toys, food. Then it was music lessons, books and shoes. Later it was an allowance for movies, dances and dates. Finally, he went to college and my expenses mounted. Sometimes I thought the boy was costing me more than was necessary. At about the time he was ready to graduate from college, my son was infected with a grievous disease and died." The speaker paused to clear his throat, then he continued quietly: "You know, Bill, that boy has not cost me a cent since. Not one cent!"

Our church, if it is really our church, is like our children—reasonable at any price because we love it.



## SECURE

A CHILD, going to church, learns to aspire toward the source of all grace and goodness. Faith, embraced in innocence, is uplifting to behold—a symbol of security more abiding than any other known to mankind. Furnishing this guidance, every house of worship in our nation is building a great bulwark against fear and despair—an unconquerable reserve of spiritual strength to front the world.

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## WHERE CAN WE PUT THE CHILDREN?

By JOHN R. SCOTFORD

**T**HE OLD WOMAN who lived in a shoe should have an understanding attitude towards many of our Sunday schools. Her problem is their problem!

The Protestant birth-rate started rising shortly before the recent war. It boomed during hostilities, and has not slackened with the coming of peace. We are getting better babies, and that means more babies. The "only child" of yesterday is determined that his offspring shall have both brothers and sisters. Toy manufacturers are looking forward to at least ten years of prosperity. The congestion of little people

at the doors of the church promises to get worse rather than better. Unless this tide of young life is turned away from the Sunday school by either depressing quarters or repelling teaching, the problem of where to put the children will plague the church increasingly during the years to come.

A situation already difficult is further complicated by two other developments. Nearly all small children and most big ones are now brought to Sunday school in automobiles. This car is driven by an older person. Is he to return home and then come back when the session is over? He may—if the distance is slight. But more people are travelling farther all the time to get to the church and Sunday school of their

choice. The sensible procedure is to provide for both adults and children at the same time. This can be done in one of two ways: by having adult classes during the Sunday-school period, or by having at least part of the Sunday school meet during the church service. The latter arrangement is becoming increasingly popular. In either case there is the problem of providing for both old and young at the same time.

The family car has also stimulated the extension of the Sunday school downward toward age zero. Pushing a baby buggy to church was one thing; bringing the baby along in an automobile is a much simpler process. A large church has recently added a wing in which there is a crib room, a room for toddlers, and another for three-year-olds, as well as the conventional kindergarten. The number of bassinets, cribs, play pens, and high chairs to be found around churches is astonishing. Some churches even have trained nurses on hand.

This does not imply that some magic means of indoctrinating infants has been discovered; what it really means is that the parents (notice the plural) of these children are attending either a class or divine worship regularly. Instead of young married couples disappearing from church at the advent of the first babe, and staying away until that baby grows up, they are now continuing in the worship and work of the church during the childbearing years. From the point of view of the church and the Kingdom of God this is a great gain—but it also creates a problem as to where everybody is to be put.

The future of Protestantism in our generation depends upon our success in finding room for the multiplying children of the church, and the grown-ups who come with them. The easy answer would be to build, but with present costs this is far from easy. Because dollars buy less and less of brick and stone, the necessity is upon us both to make the best possible use of what we have and to put much



*"The future of Protestantism in our generation depends upon our success in finding room for the multiplying children..."*



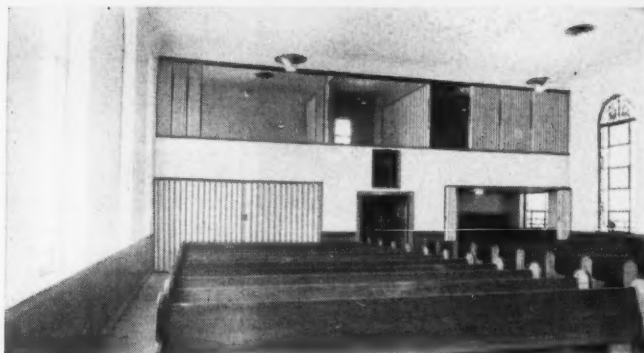
thought into the planning of all new construction.

Sound is the central problem both in the use of old buildings and the erection of new ones for purposes of religious education. The old mass Sunday school in which all assembled in one room for the "opening exercises" is now a thing of the past. In most schools three or four worship periods are carried on independently of each other and often at the same time. Frequently one can hear "Jesus Loves Me," "Happy Birthday," and "Follow the Clean" competing with each other. While it is not necessary that each class meet in a room by itself, some degree of quiet is desirable.

We are sorry to report that the soundproofing of old buildings is difficult, if not impossible. The old hot-air furnace was and is rather more successful in transmitting sound than in distributing heat. What is said downstairs re-echoes upstairs! What is even sadder is that we have visited newly constructed churches in which a piano played in the basement can be heard all too distinctly upstairs. The time for sound-proofing is when a church is being built—and blessed is the architect who does it properly. Without it, holding church and Sunday school at the same time is hardly practical, and yet the trend is all in this direction.

The logic of the situation calls for a new type of construction when we add to old buildings or erect new ones. The old idea for housing the Sunday school was to get as many people as close together as possible. This reached its climax in the so-called Akron plan with a lot of little classrooms on the main floor and the balcony, all opening on a common well. The ideal was for everybody to be together in one assembly, and then to be separated at the twinkling of an eye—and the banging of many folding partitions. This arrangement had many faults, but the fundamental fallacy was that no folding partition really keeps out sound. Even today, the most that is claimed for the fanciest and most expensive accordion partition is that it stops something less than seventy percent of the outside noise. If we are to have quiet rooms in which to worship and teach, they must be separated by solid partitions.

The congregate, piled-up church building of the past is giving way to the spread-out, campus type church of today. We are getting fewer basements, and also fewer stairs to climb. The tendency is to put everything on one floor, and to have that one floor spread out as much as possible. The cost per cubic foot is greater than where there are cellars and second



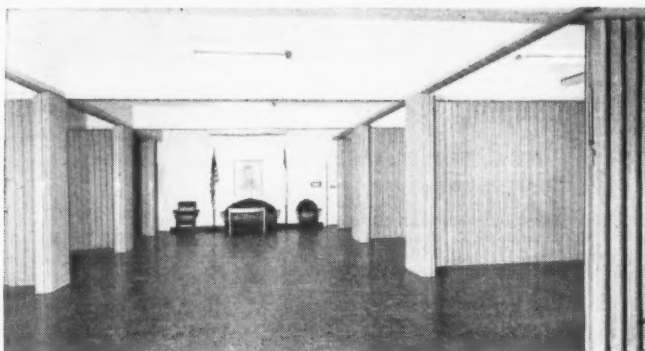
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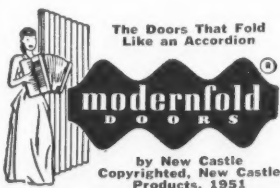
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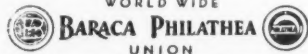
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stories, but the usability of the available space is much greater. In the milder climates churches often use a group of buildings for their activities. Army barracks have been adapted for Sunday-school purposes with much success. They have light and air on all sides, and what happens in one part does not interfere with what is going on elsewhere. Even in the north, where more space is needed for Sunday school, careful consideration should be given to the possibility of attaching a new building to the old with a single passageway rather than building on to the existing structure. It is hard to add to an old church without shutting off light and adding to the existing congestion and confusion.

Meanwhile most churches will have to make the best use possible of what they now have. For them we have several suggestions.

Use everything which you now have. Don't let the women lock up the parlor to save it from desecration by youngsters. Oftentimes either one large class or several small ones can use a parlor without harming it. The minister's study is not too sacred to serve as a classroom. It is surprising how much space goes unused in supposedly over-crowded Sunday schools.

Use what you have to capacity. Do not let a small class monopolize a large classroom. Such separate rooms as may be available should be filled. This may mean putting boys and girls together. It may mean combining grades. It is far better to give a good teacher a large group in a place to itself than to have several small classes, some to themselves and some in the open. A careful study of the existing facilities with an eye to their maximum utility will often produce surprising results. Too often the layout of a Sunday school is wholly a matter of accident, or of priorities enjoyed by those who managed to get there first.

Use your facilities twice. We know of at least three churches which have duplicate Sunday schools, with a complete set of classes meeting at nine-thirty and another complete set at eleven. A more common arrangement is for the upper grade to meet at the conventional Sunday-school hour and the lower school to assemble during the church service. In the case of a neighborhood church the fourth grade and up can usually get to the church on foot, with the family car bringing the smaller children at the time of the worship service.

Two objections are raised to the church-time Sunday school. How can the teachers attend church? The best answer to this is to have two church

services as well as two Sunday schools, and a surprising number of churches are doing just this. A second answer is that in the modern church school the teacher shares a worship experience with the children which is not too different from that which is offered in the church service. Even though she does not sit in a pew, she goes home feeling that she

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At last we've built it!

God's house!

We've dreamed about it, and the dream's come true;

And now it stands all beautiful and new,  
And we, who've sacrificed and watched it grow.

Are close to tears. We love it so.

We enter softly,

Slowly...

God in the midst of us. Our hearts embrace

The pews, the pulpit; now this holy place,  
The candles, windows, carpets, carved door,

Is part of us. Forevermore.

They must have felt this

Reverence—

Abram beside his simple altar stone,

And countless worshippers the world has known

Who built for Thee a house. With them we cry,

"Holy! Holy! Holy! Lord most high!"

What shall our prayer be?

"Father,

O grant that all who come to worship here

May feel Thee very close and very dear;  
Make this the high resolve of every mind,

To walk with Thee. To serve mankind.

"And send Thy spirit

Falling

Like cleansing fire, filling us with Thy might,

Strengthening our hands, setting our feet aright;

We dedicate our church, dear Lord, and then,

We dedicate anew—our lives!  
Amen."

—MARGARET CHAPLIN ANDERSON

"has been to church." The second objection is that oftentimes Sunday school teachers are also needed in the choir. A good way to handle this is to have the children in the church service until after the anthem, and then for the teachers and classes to retire together.

A flood of young life is going to test both the facilities and the ingenuity of our churches to the limit. For the church it will be a time of rare opportunity. If we meet the situation at all adequately, another generation will be claimed for Christ and His church. We cannot afford to fail.

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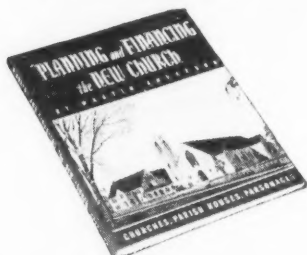
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# Visual Aids for the CHURCH

Reviewed by MRS. JESSE M. BADER

Unless otherwise specified, the following films are all 16mm, black and white, sound. Addresses for rentals, etc. given at end of reviews.

**THE WHOLE ARMOR** (American Bible Society; 20 min., color; no rental fee). This deals with a particular aspect of Bible distribution. Since 1821 the Society has furnished free more than 33 million copies of Scripture to our armed forces, through chaplains. Indications are that current needs will continue for several years to come. The Office of War Information cooperated with the Society in securing scenes taken in actual combat areas. Photography is generally excellent; color above average; the narration is clear and sincerely done. While there is no rental fee for the film, the Society hopes it will encourage offerings; however, there is no obligation.

**FIRE UPON THE EARTH** (Presbyterian Church in the U.S.A.; 27 min., color; rental, \$10. Available from Religious Film Assn.). We like this educational and inspirational film which is the first motion picture on the history of the Christian Church as seen from the Protestant point of view. It presents the highlights of church history from Pentecost and the missionary work of St. Paul through the conversion of Constantine, the establishment of the church in Rome, the Reformation, and the development of Protestantism in the United States, to the World Council of Churches in Amsterdam. To accomplish the condensing of twenty centuries into twenty-seven minutes of film, a new technique was devised which combines the use of realistic art forms with incisive narration.

**CROSSROADS** (Methodist Radio and Film Commission; 35 min.; rental, \$10. Available from Methodist Publishing House). A high-school youth, living on a farm with his parents, becomes embittered when his best friend dies. A pastor is able to help him refocus his life and the young man decides to prepare for the ministry. An excellent film that shows something of the work of the ministry, the need for ministers, and will make young people think of the ministry as a vocation.

**TWO KINGDOMS** (National Lutheran Council; 62 min.; rental, \$12. Available from Religious Film Assn.). To help in the rehabilitation of the country and people of Germany, a young man volun-

teers for service. The story is told through one German family. Might be used with adults or older young people for discussion on the value of volunteer service abroad.

**A WONDERFUL LIFE** (Protestant Film Commission; 45 min.; rental, \$10. General release, February 1, 1952). Henry Wood's was a typical American family. He served his home, his church, and his community well, always a faithful Christian. When he died, friends came to the home to express sympathy to his widow, his son and daughter. A comment to the daughter that her father had had a wonderful life, leads to flash-backs which tell the story of his life of service. Excellent for discussion.

**HOW DO YOU KNOW IT'S LOVE?** (Coronet Films; 13 min.; rental, B&W, \$3; color, \$6. Available from Ideal Pictures). The story of a teen-age couple who think they are in love. The boy seeks advice from his older brother: the girl asks her mother who is able to explain the immature concepts of love and the elements of mature love such as cooperation, unselfishness, sharing of mutual interests. A good film for those interested in counselling problems, or for youth groups if followed by discussion.

**VOYAGE TO ROME** (Cathedral Films; 30 min., sepia; rental \$8). Dr. James K. Friedrich of Cathedral Films has accomplished a remarkable service for



A scene from "Voyage to Rome."

Christianity in the twelve films dedicated to the life of St. Paul. This film is the twelfth and final chapter. The entire series is available to churches at a saving, and can be booked at regular intervals throughout the year. It is suggested that one film be used each month with a preparation lesson the week before, and a follow-up lesson the week

**"Our film program  
keeps all these  
projectors *Busy...*"**



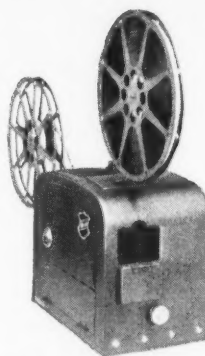
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after it is shown. "Voyage to Rome" deals with Paul's journey to Rome following his appeal to Caesar, based on Acts 27-28. It is well directed and acted and makes real the last days of St. Paul.

**HOME IS NOWHERE** (Protestant Film Commission; 26 min.; rental, \$4). Franklin Frye and Albert Crews filmed this documentary for Church World Service. It is a report of refugees in various countries. Might be used by groups interested in clothing drives, sponsorship for DP's, problems of world peace. One of the best films of this type I have seen.

**THE WAY OF PEACE** (Foundation Films; 18 min.; rental, B&W \$6.50; color, \$8). The Christian way to lasting peace is presented in this film in contrast to total destruction. Third dimensional animation using miniatures is interesting.

**OF HUMAN RIGHTS** (United Nations, 20 min.; rental, \$4). An incident involving economic and racial prejudice among children is used to dramatize the importance of bringing to the attention of the peoples of the world their rights as human beings as set forth in The Universal Declaration of Human Rights, proclaimed by the United Nations General Assembly in December, 1948. This film might be used to give a background for discussion in a program for United Nations Day, October 24th, which is an international holiday.

**DEFENSE OF THE PEACE** (United Nations; 10 min. rental, \$2.50). Shows simply and concisely the structure of the United Nations. An excellent film to be used during United Nations week, October 21-27.

**THE PEOPLE NEXT DOOR** (British Information Service; 16 min.; rental, \$2.50). Every year thousands of European travelers leave their homes to visit neighboring countries. Distance is no longer a barrier to those who are trying to understand other ways of life. Might be used for discussion on ways of uniting Europe by peaceful means.

**HONG KONG** (British Information Service; 15 min.; rental, \$2.50). A comprehensive and timely general view of the small but highly strategic and important colony of Hong Kong, both from within and in relation to Far Eastern problems. For use by everyone interested in today's world problems.

**THE PARABLES** (National Council of Churches; 15 min., rental, \$10). The following films have been fully cleared for television use: "The Parable of the Good Samaritan," "The Parable of the Ten Talents," "The Parable of the Prodigal Son," "The Parable of the Lost Sheep." Puppets are used to tell the Bible stories. Councils of Churches or individuals might secure these to provide films for TV viewing.

**BIBLE ON THE TABLE** (Family Films, 30 min.; rental, \$8). This new film depicts family worship as a basic element of Christian family living. It shows the gradual, unforced, helpful influence of

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a family devoted to the practice of daily worship at home upon another nearby family group. Four other new films dealing dramatically with modern family and group relations situations, produced by this organization are: "Talents" (40 min.; rental \$10) a story about Christian stewardship; "The Barrier" (30 min.; rental, \$8) portraying a church man who resents a much needed housing project and fights for segregation and how his prejudice is overcome; "Rim of the Wheel" (30 min.; rental, \$8) how social activities and contacts can become too important in the life of a wife and mother when she puts them ahead of home and church; "Honor Thy Family" (30 min.; rental, \$8) the story of a family that found that without honor and love for one another there can be no happiness in the home.

#### FILMSTRIPS

**YOUNG ADULTS, WAKE UP** (45 frames, one 12" record, 78 rpm., script and guide, 10 min.; rental, \$2.50; sale, \$8. Methodist Publishing House). A documentary of a settlement in a large city, where several thousand people live in barracks of an abandoned naval separation center. A discussion filmstrip for young adult groups.

**CRUSADE FOR CHRISTIAN HOMES** (50 frames, color, one 16" record, 33 1/2 rpm., 25 min. Rental, \$2; sale, \$35. Southern Baptist Convention). Opening with the song, "Home, Sweet Home," the filmstrip points out the need for Christian homes. Christian family living is shown by: mealtime prayer, family altar and worship, individual daily devotions.

**THE GOOD BOOK** (89 frames; color; sound on either standard 78 rpm, 3 records, five sides or long-playing 33 1/2 rpm, one 12" record. Rental: \$2.50; sale: \$13.75 and \$15.75. American Bible Society). In 1949 the National Broadcasting Company, in cooperation with the American Bible Society, produced a



A frame from "The Good Book."

half-hour radio program, "This Is the Bible, America." A large professional cast was used; the script is accurate in detail and the music splendid. A recording of the program is the sound portion of this filmstrip. The original artwork took almost a year and the pictures are for the most part superb. The program touches the highlights of the way in which the Bible came to us from the early manuscripts and shows how the Book influenced the development of

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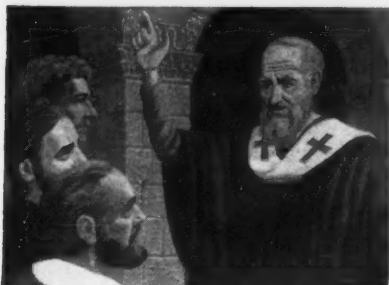
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**MY NAME IS PABLO** (64 frames; script; sale, \$2.50. American Baptist Convention). Based on the excellent film "Out of the Dust," this is the story of a Mexican boy who hears the story that Jesus is the Light of the World. Might be used for the study of mission work in Latin America.

**UNITED IN CHRIST** (67 frames; script and guide; sale, \$3. National Council of Churches, Chicago). This filmstrip was produced to explain the organizational structure and work of the National Council of Churches. The need for unity is shown; reference is made to the co-operative activities of the past, culminating in the formation of the National Council on November 29, 1950. For use by any group to explain what the Council is, what it does and what it means to the denominations that are a part of it.

**THE LIFE OF MOSES** (25-30 frames, color; \$5 per filmstrip. Church-Craft Pictures). The entire series will comprise five filmstrips, arranged according to highlights in the life of Moses, as found in the accounts in Exodus, Leviticus, Numbers and Deuteronomy. Two strips in the series are now available: "Moses—His Early Years": "Moses—His Call and Nine Plagues." This company also has the following new strips: ". . . And On Earth, Peace," a Christmas story, color, based on the four Gospels, \$5. "The Lord's Prayer," a series of four strips, produced for the Committee on Visualizing Luther's Catechism, \$10 for the set of four; "The First Disciples," the Bible story of Christ calling His early disciples, \$5.

### Addresses:

American Baptist Convention, 152 Madison Ave., New York.  
American Bible Society, 450 Park Avenue, New York.  
British Information Service, 30 Rockefeller Plaza, New York.  
Cathedral Films, 1970 Caluenga Blvd., Hollywood, Calif.  
Church-Craft Pictures, Inc., 3312 Lindell Blvd., St. Louis, Mo.  
Church Screen Productions, P.O. Box 5036, Nashville, Tenn.  
Family Films, Inc., Hollywood 28, Calif.  
Foundation Films Corporation, Pasadena, Calif.  
Ideal Pictures, 58 East South Water St., Chicago.  
Methodist Publishing House, 150 Fifth Avenue, New York.  
National Council of Churches, 220 Fifth Ave., New York.  
National Council of Churches, 79 Adams St., Chicago 3.  
Protestant Film Commission, 220 Fifth Ave., New York.  
Religious Film Association, 35 W. 45 St., New York.  
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# Answers

## TO YOUR QUESTIONS ON CHURCH BUILDING

By **ELBERT M. CONOVER**  
Church Building Consultant

### How to Get More Space

Please look over the enclosed pictures of our building and tell us how we may increase its space and usefulness.

First of all, it appears that the ceiling of your Sunday-school room is high enough for the construction of a floor across the room; thus, you will double the space of this room by inserting a second floor. Place lighting fixtures for the main floor in the ceiling, and paint the ceiling a light color so it will appear to be higher. Next, I would partition off the open space in the rear of your sanctuary and place a second floor of two rooms above the new narthex (vestibule), which will be reached easily from the suggested new second floor of the Sunday-school room.

### Religious Educational Programs

Can you recommend for our new building an architect who understands the religious educational program?

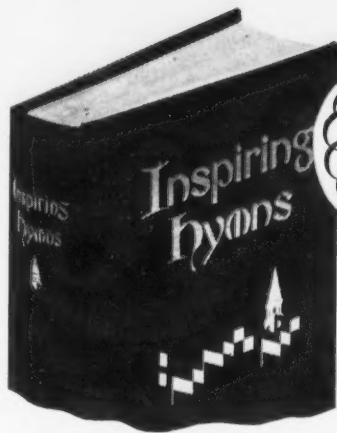
There are as many educational programs as there are churches. But it is not the business of the architect to plan your educational or recreational programs. The church must do that. It should be done before a building committee is appointed. If you will send us the data asked for on the enclosed form, we shall offer suggestions for your church school and other requirements. We suggest also that you confer with your denominational general or regional educational leadership and your council of churches respecting the kind of program best suited to your individual situation. Then give your architect a complete list of the rooms and square feet of space required in each, and the other facilities, closets, coat rooms, etc.

### How Dig a Basement?

Our people want to dig out a basement under our church. Have you suggestions for doing this? Our men will do the work of excavating themselves.

I was in a church recently where this was being done, and the chimney fell down into the new cellar. Fortunately, none of the men was killed. I saw another church where this was done, and the rear wall fell down. We hope that it will be possible for you to plan an addition rather than build a basement. In keeping with our observation of many projects over a long term of years, we do not recommend that a basement be constructed under your building. It is usually impossible to determine in advance the cost of such a project. You will probably have to either rebuild the foundation walls, build a new wall underneath, or else a retaining wall within the present foundation, in order to secure sufficient

(Continued on page 78)



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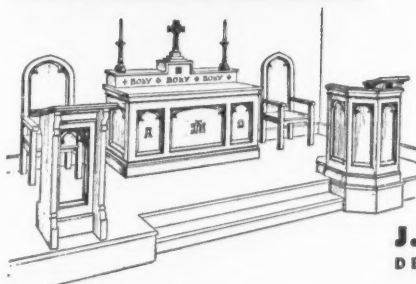
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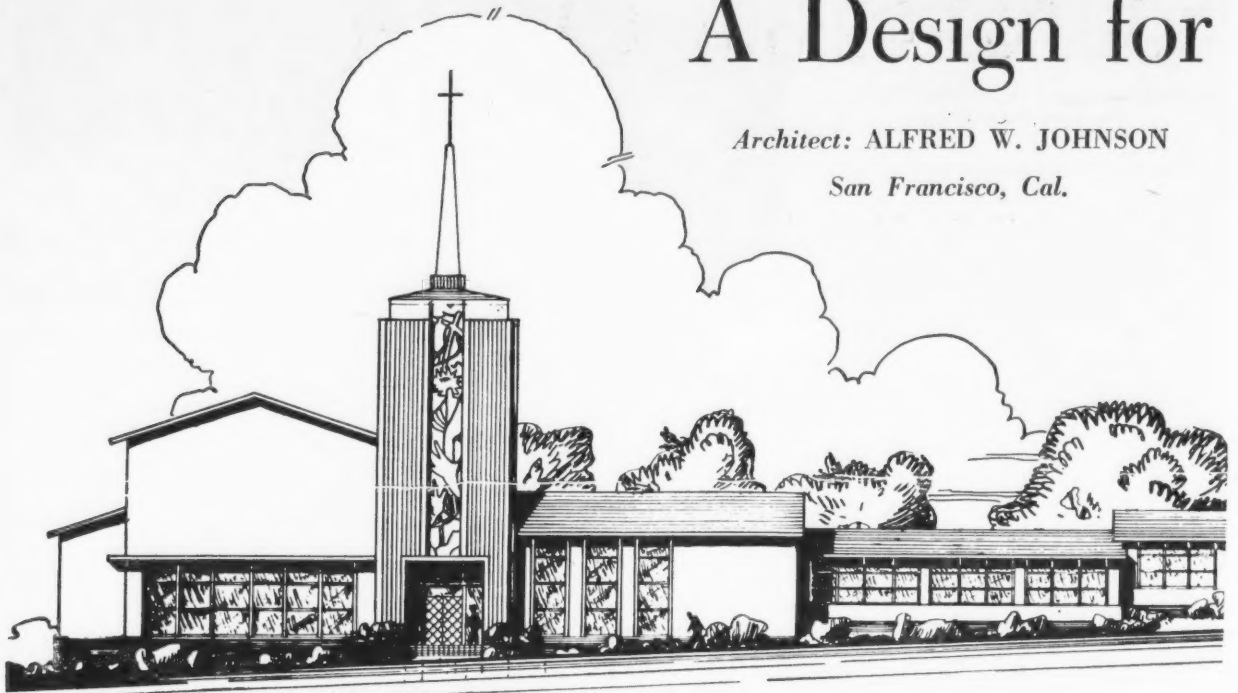
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# A Design for

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# the No-Cellar Church

**I**N RECENT years there has been a determined movement by denominational church-building authorities to eliminate cellars in the designs for new churches. Church cellars are antiquated, useless and costly, say the critics.

The design up for study this month could well be Exhibit A in proving the validity of the contention that elimination of the cellar adds to the appearance and efficiency of a church plant. As a matter of fact, Dr. E. M. Conover, CHRISTIAN HERALD's Church Building Consultant, calls the design "about as near

perfect as one can get for a moderate-sized church."

As can be seen by the plans, the entire plant is on one floor. (A larger church, however, could have a second story above the church-school rooms.) The plan lends itself splendidly to being built in sections, which is usually necessary for new congregations in growing residential areas and for old churches where additional units are required. The recreation rooms and adjoining rooms would permit a full program of church work in this one section.

Several departments of the church school could be housed in separate rooms with solid partitions. The rooms vary in size, permitting a variation of assignment from year to year as the program might change.

The chapel is easily accessible from the Sunday-school rooms; thus it may be used for assembly purposes at least twice during the church-school hour and a third time for a junior church if desired. It is also readily accessible from the street, making it ideal for funerals, weddings and for individual prayer and meditations throughout the week.

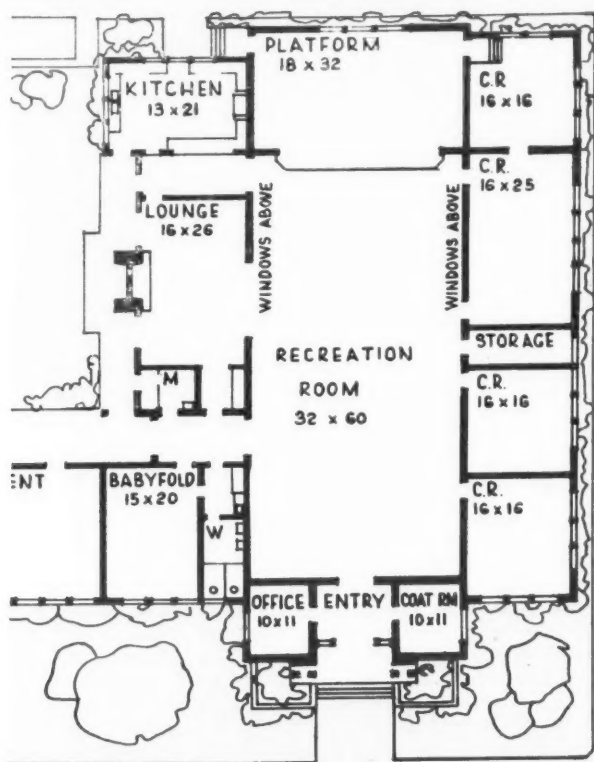
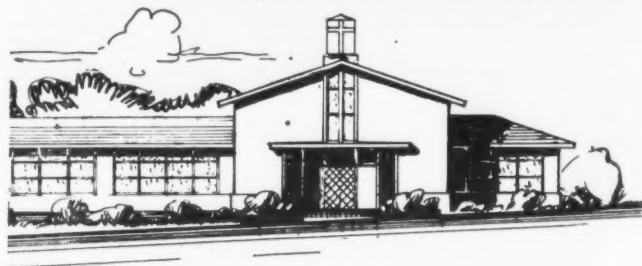
The lounge or church parlor is adjacent to the serving room of the kitchen which precludes the necessity of a kitchenette. There is an outdoor fireplace in addition to the fireplace opening into the parlor, both using the same flue.

In keeping with the increasing demand for churches to conduct week-day nursery and kindergarten schools, these rooms are ideally located at ground level with the playground immediately outside. There is another open space with an outdoor altar and beautifully planted which is called the Meditation Garden. Where the climate permits, this garden is perfect for outdoor weddings and small meetings.

It will be noted that there are no inside rooms in the entire design; every room has outside light.

The exterior design is churchly, dignified, yet simple and refreshing. It is easy, in looking at the architect's drawing, to know the purpose of the buildings and their various components. The tower, surmounted by a belfry and cross, indicates the door of welcome to the entire plant. The chancel, with a rose window in the wall, is located at the end of the nave opposite the main entrance. Worshipers leaving the church school to enter the nave may do so without going outdoors. The chancel end is sealed up against the noise, dust and fumes of street traffic.

Any desired type of exterior may be used to clothe this floor plan. "This refreshing design," declares Dr. Conover, "illustrates the possibility of new expression in church planning without seeming to be utterly materialistic and secular."



## Correspondence Invited . . .

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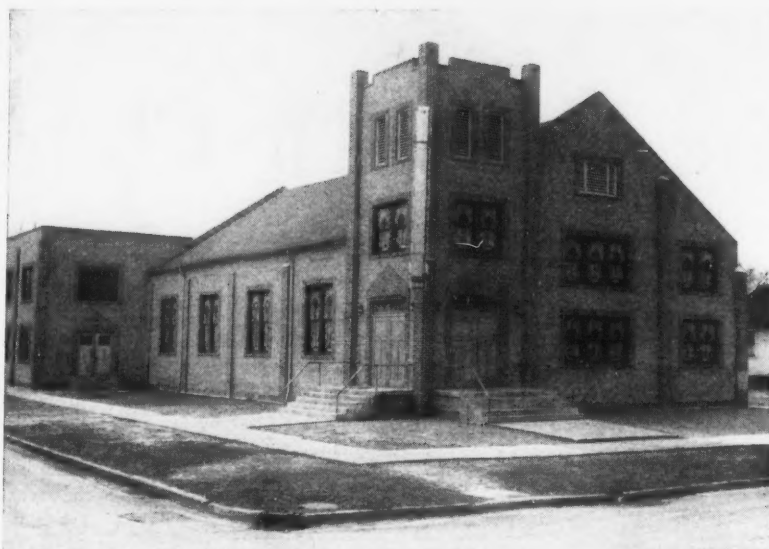
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New building of the Elm Street Missionary Baptist Church, Murphysboro, Ill.

# They Built it Themselves

With much daring and greater faith, this hard-working congregation rolled up their sleeves and built their own church

By ANNE WEST

**M**EMBERS of the Elm Street Missionary Baptist Church in Murphysboro, Illinois—a fruit-market, shoe-factory town of 9,000 in the heart of Southern Illinois' "Little Egypt"—are justifiably proud of themselves these days. Ignoring high labor costs and shortage of materials, they recently built *with their own hands*, a \$100,000 brick church, which handsomely refutes all the early cries of "It can't be done!" Neither the doubting nor the subsequent refutation is anything new to the Rev. A. L. Cox, pastor of the flock; this is the fifth congregation he has led in such an undertaking.

His other churches stand at Ridgway, Energy, and Benton in Illinois and at Grahamville, Kentucky. In all of these places, people grin a little at mention of Mr. Cox's name and then shake their heads fondly, as if recalling a dream time when they reached beyond themselves and accomplished something they still can't quite believe. "He has a way with him," they say.

Mr. Cox's "way" is multiple-headed. Although he has had no formal training, he has acted as both architect and contractor for all five construction jobs—and, in addition,

has kept the inspiration flowing. His explanation is paradoxical: "I like to do what can't be done."

In every instance, building has seemed impossible, almost foolhardy, at the outset. At Benton, in 1935, the depression was so grim that the congregation was having only half-time preaching. At Ridgway there was \$1.49 in the church treasury when the first earth was turned, and then came Pearl Harbor. At Murphysboro the 189 members were meeting in a flimsy one-room structure, so small it could be lifted and set down in the back yard at the parsonage while construction of the new church was underway.

The new church bears the stamp of experience and careful planning. Mr. Cox has been a diligent, observing student of church architecture, and has held out for the principles and methods he believes sound. T-shaped, the church has a 45x75 auditorium, with rear balcony, and an adjoining two-story Sunday-school building, 40x80. All the floors are hardwood except that beneath the carpet in the minister's study and that of the men's and women's dressing rooms (concrete) on either side of the baptistry. Six adult classrooms



and an adult assembly room are flanked by the beginners' and cradle roll departments, so that the pre-school age children may be readily accessible to their parents. A modern kitchen adjoins the adult assembly room, which is equipped with folding chairs so that it may easily be converted into a banquet room by the addition of tables.

Each department—from the young people through the intermediates, juniors and primary—has its own classrooms grouped near a special assembly room for that department. Some of these assembly rooms are being furnished lounge-fashion, with comfortable sofas, armchairs, floor lamps, pianos. Thus equipped, they serve a variety of purposes and permit the auditorium to be reserved for worship only.

Amplifiers will carry the organ music—when there is an organ!—to every room and every corridor. And Mr. Cox is especially proud of the fact that it is possible, while Bible school is in session, to go anywhere in the entire building and not pass through a single classroom or assembly room. Moreover, the corridors are arranged so that there is never any necessity for two groups, going opposite directions, to meet.

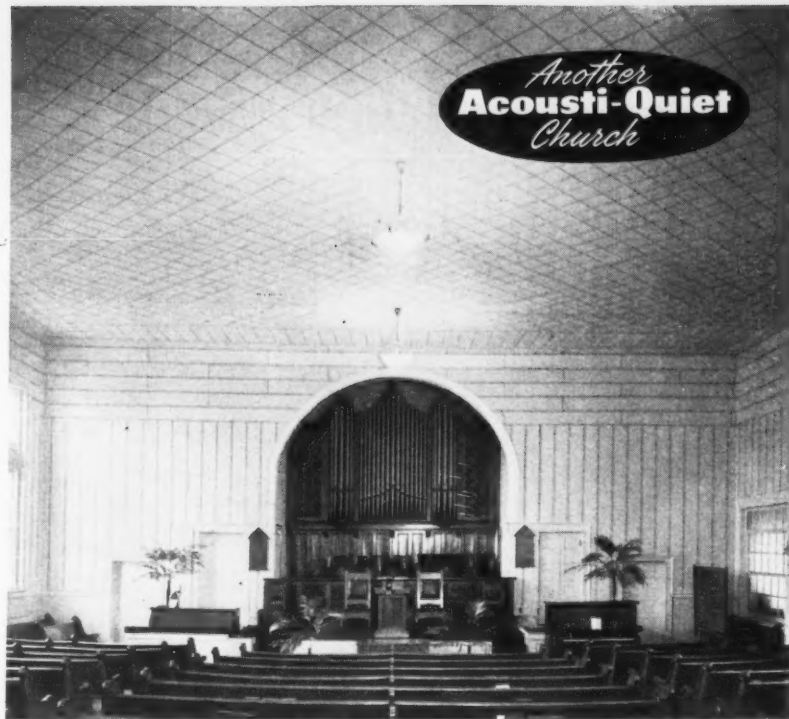
All of these features are doubly appreciated by the churchmembers because they took such an active part in bringing them about. Every inch of the building bears the stamp of sacrifice of some particular person—not only in money, but in time and actual physical labor.

The men couldn't lay off their regular daytime jobs to help because the money they made working was needed too. But they agreed to give two hours a night—sometimes more—every night they could. Any Saturday work was out; Murphysboro is too strong a union town for that. But 40 men working for two hours equalled 80 man-hours a night, and sometimes, at the peak, 50 were there working.

Lights were strung around the churchyard, and every Tuesday night the women brought hot potluck suppers to serve at long tables on the grounds. The men would work, eat and go back to work. When fall came, bringing bad weather, serving took place in the first room to be finished, and chicken and dumplings became the favorite menu.

But the women didn't confine their efforts to the serving of meals. They dug trenches, painted, and nailed on all the sub-flooring! The men cut and laid the boards to fit, but the women drove the nails. High-school girls worked like Trojans

(Continued on page 75)



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# Instrument of the Ages

**F**OR something like a thousand years the organ has furnished the background music for worship. Over much of that period its strains have accompanied the quick heartbeats of countless couples as they moved slowly down the church aisles to their weddings. Its slow, solemn music has been heard at baptisms and confirmations. And its deep tones have blended with tears on those occasions when a loved one's eyes were closed forever.

The development of the organ has taken place largely in the church. The instrument fits into the spirit of worship, and thus into the crises of life when men need the solace of faith. It is an instrument of dignity, reverence and grandeur.

Because of the organ the church has benefited through the sublime music composed for it by the greatest of musical geniuses. For many of these masters the first steps in their art were literally taken on organ pedals. Among these immortals are Handel, Bach, Mendelssohn, Beethoven, Brahms, Liszt, Cesar Franck,

The origin of the organ is lost in mists of conjecture, controversy and mythology. (For instance, Plato, Aristotle and Archimedes are all credited with the invention of the organ!) The pipe organ (as distinguished from the electric organ, which does not use pipes, but uses another principle altogether) is basically a group of whistles or reeds. We do not know how or when man long ago discovered that blowing through tubes would produce sounds.

Then one day, perhaps, some early musician with more imagination and a better "ear" than his neighbors, made himself locally famous by tying four or five reeds together. He had, not just a whistle, but a mouth organ. Probably nothing more than one of these primitive instruments is referred to when the organ is first mentioned in the Bible in Genesis 4:21: "And his brother's name was Jubal; he was the father of all such as handle the harp and organ."

These mouth organs, ancestors of the magnificent pipe organs of today, use the same principle—air blown

By **RUSSELL O. BERG**

through reeds or tubes. For a long time the only air-bags were the human lungs. Then one day someone, noting there was an outrush of air as he stepped or pushed on a leather bag or goatskin, tied the bag around the mouth of the organ, and he had a crude bag-pipe. This was long before the 4th Century, B. C.

The organ is so much a part of modern church worship that it may surprise some to learn that there have been times and places when it was not an accepted instrument. The early Church forbade all instrumental music, including organ music, because of its association with pagan amusements.

For centuries there were only scattered references to the organ, which was introduced into England, France and Germany about the eighth century. By the time Pope John VIII, about 872, asked for an organ and organist, the hydraulic organ for the most part had been abandoned, partly because in the Northern climates the water sometimes froze.

The arrival of an organ for use in a church in Compiègne, France, about this time, was looked upon as a great event. A monster organ was erected in Winchester Cathedral in 951. The instrument had four hundred pipes and twenty-six bellows. It took seventy men to operate it, toiling in relays.

Apparently there was no great improvement in organs for the next 400 years, for one built about 1360 had twenty bellows which required ten men to supply the air. They held on to a long stationary bar, and by treading the bellows, "walked" the wind into the organ.

Organ-building became a profession about the twelfth century. Mechanically minded Germans early gained a superiority in this, though France and England later produced great organs. The instrument began to be common about the fourteenth century. Better and more responsive organs made possible more skillful organists, and better organists in turn drew better music from the instrument.

The most famous organist before Bach was Dietrich Buxtehude, who played one of the finest organs in Europe, at the church in Lubeck. Young musicians came long distances to study under Buxtehude. Among these was the young Bach, who walked fifty miles to spend a month at Lubeck.

Two of the greatest personalities in music, both church organists, born within a month of each other, never met. Georg Friedrich Handel was born on February 23, and Johann Sebastian Bach on March 21, 1685. Handel's father tried his best to suppress the love of music in the boy. It is said the youngster managed, before he was 7, to get a small clavi-chord up to the garret and here he learned to play while the household was asleep.

The youngster studied with a local church organist for three years, when the man admitted he could teach the boy no more. So Handel went to Berlin; later he returned to Halle, his native town, where, at 17, he became organist at the Cathedral. His great work, "The Messiah," was written in twenty-two days in 1741, in the midst of misery and bankruptcy.

It was during the life of Handel, in 1712, that Abraham Jordan introduced the use of the Venetian shutter to reduce or increase organ tones. This, the "swell" organ, made many new effects possible.

Perhaps the greatest name in musical history is Johann Sebastian Bach, who, like Handel, was a Lutheran. Young Bach's first position as church organist was at the New Church at Arnstadt, followed by posts in various other cities. In Leipzig he spent the latter part of his life, which was quiet and retired as compared to Handel's—that is, if anyone with seventeen children can be said to lead a quiet life. Most of his great choral works were written during this Leipzig period.

Samuel Wesley, son of Charles and nephew of John, was the foremost English organist of his time. At 6, Samuel was taking harpsichord lessons. His father gave the boy a copy of Handel's overtures, and a month in which to learn them. He mastered them in three days! Most of his life was a fight against poor health, both physical and emotional, and against poverty. He became organist at Camden Chapel when he was 58—his first steady position as organist.

The next great name related to the organ is Felix Mendelssohn, a Protestant of Jewish ancestry. He was born in the same year and month as Abraham Lincoln: February, 1809. He made his first public appearance at 9 and at 14 was conducting his own orchestra.

Arthur S. Sullivan, of Gilbert and Sullivan operetta fame and author of "The Lost Chord" which starts, "Seated one day at the organ . . ." was born in London in 1842 and was a church organist there. He designed an instrument for a new church in the city, and tried to find an organist

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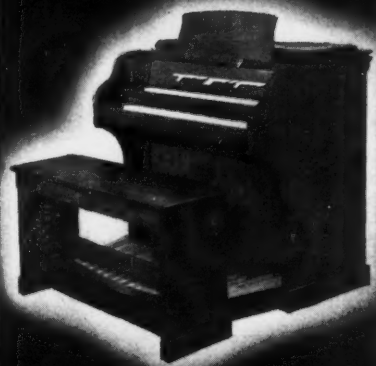
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to play it, but when the day to consecrate it came, he had found no one. He offered to play two or three Sundays himself; he remained as organist for four years.

The history of the organ in the United States begins with the importation of the old Brattle organ—named after Thomas Brattle, who left the instrument to the Brattle Square Church in Boston when he died in 1713. The congregation "did not think it proper to use said organ in the public worship of God," so the white elephant was presented to Boston's King's Chapel, where it was accepted with some qualms of collective conscience. It is an innocent-looking little instrument, and as its first organist said, "He who views it . . . cannot help wondering why this small, unostentatious box of whistles should have created so much commotion in the colonies."

This gave way to another instrument at King's Chapel, made abroad, which also was a source of disturbance. One wealthy member of the church was so upset that he offered to pay for the organ if he could have it thrown into the harbor!

This was not the last expression of anti-organ sentiment in this country. There were arguments about it in the nineteenth century, and certain new sects started with opposition to the organ as one of their principal tenets. As Archie Robinson says in "That Old-Time Religion," a recent book, "The organ aroused wide-spread resentment. . . . It was a symbol of citification, and the institutionalizing of religion."

Such opposition to the organ passed in time, until now the instrument holds an honored place in the sanctuary. And most congregations today would as soon dispense with their pulpits as with their beloved pipe organs.

THE most important changes in the organ and organ playing in the past few decades spring from the use of electricity, which was first applied to the organ when a contrivance for using an electrical mechanism was patented in England in 1863. Electricity has brought to the pipe organ, through electric fans and blowers, a steady supply of air. Working bellows with the feet belongs definitely to the past. For centuries all the great organists were men. No woman, unless she were an Amazon, could manipulate the older organs.

Electricity has also permitted the console and the organ chambers, where necessary or desirable, to be placed at a distance from each other. It has made possible the obtaining of certain effects in addition to those

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made by the pipes, such as chimes, harp, etc.

The greatest revolution has been the invention of the electric or electronic organ. And if you ask, "What is the difference between the two?" we can only say there is no non-technical answer, or any one definition which would satisfy all organ makers. One company lists five kinds of organs: pipe, reed (such as you pumped with your feet in your grandmother's parlor), amplified reed, electric and electronic. It states that its organ alone is electric, and that its tones are "created through the use of an 'induction generator'" while the "electronic organs . . . generate their tones by utilizing the sound produced by oscillating radio tubes." One man who sells pipe organs says that the electric organ "produces tones by induced electromotive action, while the electronic organ uses vacuum tubes or electronically controlled circuits to produce tones." This should be technical enough to please the most scientific!

The makers of electric organs say their products have these additional

### Prayer

Through this deep forest, God,  
Be Thou my guide;  
As I walk in the gloom  
Stay by my side.

There was a time when I  
Ran far afield;  
No errant wanderer now,  
My will I yield.

The road winds far ahead  
To baffle sight;  
I stumble blindly, God,  
Lend me Thy light.

—Myriam Page

advantages over the pipe organ: they never get out of tune and replacement and repair costs are negligible. The wood, rubber and leather parts of pipe organs wear out and must be replaced. For instance, it cost \$125,000 to rebuild the immense organ in the Mormon Tabernacle; fifty to eighty electric organs could be bought for this price.

However, many musicians who favor the pipe organ will say they prefer one pipe organ to eighty electric organs! They stoutly maintain that the pipe and electric are very different types of instrument and that nothing can ever take the place of the pipe organ or approach its richness of tone. However there are many organ-experts and accomplished musicians on the other side of the fence.

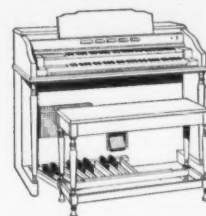
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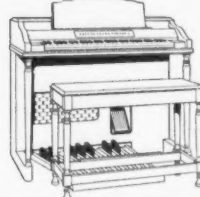
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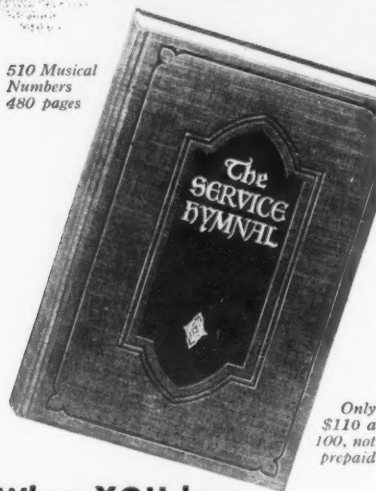
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Young people of Blair, Nebr., turn bushels into bricks for their new church.

## They Gleaned the Fields and Built a Church

By NORMAN E. NYGAARD

THE old folks don't think we'll ever get enough money for a new church," said Donna Anderson to a group of her friends in Blair, Nebraska, "but we've just got to have one."

Her classmates nodded agreement. The old frame building, erected sixty years earlier, was no longer adequate.

"That's right," said Betty Long, "but what can we do about it? If our folks have decided that there isn't enough money and it can't be raised, then there just isn't and it can't. I'm sure we wouldn't know how to go about building a church."

Mary Lemon looked in her pocket-book, rummaged through the notes and other impedimenta with which young feminine America fills these catch-alls.

"I've got twelve cents," she announced triumphantly.

Raymond Moser's chubby face glowed as he remarked with a sly grin, "That won't buy one brick."

Ruth Ann "Squirt" Dickerson, the Methodist minister's twelve-year-old daughter, added, "We might as well face it, kids. Something's got to be done."

Susan Lippincott, the Sunday-school superintendent's placid little daughter, remarked mildly, "Maybe we could get some corn."

"Got too much of that already," retorted Vince Moser wisely. "This whole conversation's corny. Who do we think we are anyway? The church board?"

"No, but I mean it," returned Susan. "I'll bet Pop would be glad to have us

go through his fields to pick up the ears that are on the ground."

"Swell, and what would we do with it then? Feed chickens?" asked Vince.

"We could sell it," replied Susan.

Vince eyed her with growing respect. Susan wasn't the impetuous type who was always bursting with something to say, but when she did open up, what she said always made sense.

They decided to explore the idea.

Dick Lippincott has always enjoyed the confidence of youngsters. Like Susan, his eldest daughter, Dick is very quiet and for that reason is the confidant of a host of youngsters from ten to twenty-one. The little group of youngsters, none of them over fourteen, decided to consult with him.

His eyes twinkled as the delegation waited on him. Susan had apprised him of their coming.

"Lot of corn on the ground this year," he remarked laconically. "Corn borers were pretty busy. Had several bad winds, too. Do you want to pick on shares—I get half and you get half?"

That seemed an eminently fair arrangement and the young folk agreed to it.

"We want our share to go to the church, though," explained Billy Hunt, adding, "we thought it might be used to help build."

"Hmm!" said Dick thoughtfully. "Under those circumstances I guess I could let you have it all."

One Saturday morning, therefore, early last fall, a crowd of them ap-



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peared at the Lippincott farm. Dick was ready for them. He had the tractor hitched to a wagon. Susan climbed up into the driver's seat. They started down the first long row. Some of the ears were still fast to the stalks.

"Do we get these, Mr. Lippincott?" Raymond shouted.

"Everything you can find is yours," Dick said.

Up and down the fields they went, down to the end of a row, turn, and back again. The sun beat down upon them. The girls' saddle shoes became covered with dust; the boys' trousers picked up cockle-burrs.

At noon they got out their lunches. Mrs. Lippincott came out to the grove, where they were eating, with a dishpan full of huge slices of watermelon.

They ate watermelon to repletion, engaged in idle talk. They were too tired to chase one another after the fashion of their generation. But there was no thought of quitting. They allowed themselves forty-five minutes and then went back to the fields.

The tough cornstalks cut the hands of the girls. Their feet grew sore. Yet they kept on with the job. They were building a church and they couldn't stop.

Finally Dick Lippincott came out to the field. "Enough's enough," he announced.

"But we haven't finished," they chorused.

"Come again next Saturday," he suggested.

Dick frankly didn't expect them back the following week but they came with reinforcements. Up and down the rows they went past the dead cornstalks, still wearily standing but ready for the winds to blow them over. The young folk finished one field and went into the next. They ate their lunches and went back to the fields.

"Can you still take it?" Dick asked them when they had finished the day's work. "If you can, come back again next Saturday."

"We'll be back Thursday, Mr. Lippincott," said Sonia Clausen. "The teachers all go to their state convention next week. We'll have three days to work in the fields."

Thursday, bright and early, they were back again, ready to begin work. By this time it really *was* work. The novelty was gone, but bushel after bushel had piled up for them, and bushels meant dollars for the new church. They finished up Dick Lippincott's fields just before lunch. The rows had been picked clean.

A neighbor, Jim Dixon, who had just finished harvesting his crop came over where the children were eating.

"If you kids want more work you can come over and glean my fields," he

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said. "You'll get all the corn that you pick up just the same as you did here."

The gleaners adjourned to the Dixon farm. Jim's crew had been a bit more careless than Dick's and they found more corn here. They started the weary march up and down the rows. They alternated in driving the tractor.

Occasionally now they took time out for a few minutes of play, felt refreshed when they went back to work. When someone brought a water-bucket to the field they had a good, old-fashioned water fight. It was all in fun. Even the girls whose heads the boys doused enjoyed it, for it was hot in the fields and a splash of cool water felt good.

But they didn't take out too much time for play. Most of them were children who grew up on farms and knew that farming was a serious business. They felt the compulsion to pick corn. Every bushel meant more bricks for the building. They finished up the Dixon fields on Saturday afternoon. By way of a celebration Mrs. Dixon had cocoa and cookies ready for them.

Dick stored their corn. On November 10th the little city of Blair had scheduled its first annual pancake day. An auctioneer offered to sell their corn out in front of the big implement building where the pancakes were to be baked and given away. However, he didn't have a chance to auction the grain. A neighbor offered \$185, top market price, for the 180 bushels the kids had picked. After paying for it he suggested that he would like to turn it back and let them sell it once more. The young people demurred.

"That's not good business," they said. "When the corn is sold it's sold for good. If other people want to give to the building fund they can do it direct. We don't want to turn in any money unless we've earned it."

In the meantime the church fathers, shamefaced, took hold of the building-fund drive again.

"If the youngsters want a new church that badly we'll have to get it for them," H. Lyle Guyer, local insurance man, said. Having thus committed himself, the congregation promptly appointed him general chairman of the drive.

"I'll take the job," he promised, "if you'll agree to stay with it until we see everybody. We can't stop, once we've started, until everyone has had a chance to give. We muffed the ball before, but we'll make it this time. The gleaners have shown the way. We can't let them down."

Everyone made new pledges. They had already paid in about forty-five thousand dollars but they set out to raise one hundred thousand more. During all of November and on into December the committees worked. They passed the fifty-thousand dollar

mark, hit seventy-five thousand, and then eighty. When the success of the campaign was assured, the skeptical folk, who always wait until the job is done before joining up, sent in their contributions. The drive reached the \$100,000 mark and then passed it.

With success assured, the young folks made up their minds that they would go to work on furnishings for church-school classrooms. They had had such a good time working for the building fund they decided they would set up an equipment fund.

"Squirt" Dickerson suggested a baby-sitters' league. "Squirt" is not too much larger than some of the babies she would tend.

Thinking of other projects, they decided on a bake sale, and this developed eventually into occasional sales of doughnuts.

"You girls make 'em and we'll sell 'em," Dick Fowler suggested. They

## Where Was God?

Does God look down from His heavenly throne

And see the griefs that come to His own? When heartbreaks come is He really there? Does He know the pain and truly care? Does He see youth's conquests scarce begun.

And parents' love poured out on a son, And prayers and hopes yet unfulfilled? Then where was God when our son was killed?

When Christ in the flesh was manifest The heart of God had given its best; The Light had come to this sin-cursed spot, But the darkness comprehended it not. When He tasted death for every man, In accord with the Father's redemptive plan

Which seemed, not to us, but to Him fulfilled, Then where was God when HIS SON was killed?

The fog-dimmed vision of human eyes Sees not the unfolding plan of the skies; But faith sees God omnipotent, true, Who gave His Son for a world untrue. Our God was near and He knew our grief, And showed His love in divine relief; His comforts came and our hearts were thrilled With His grace and peace when our son was killed.

—William Robert Adell

took orders during the week and Saturday they turned them out by the dozens.

In July 1950 the congregation broke ground after letting the contract for a beautiful new church.

In a very real and personal sense for these youngsters, the First Methodist Church of Blair is "our" church.

## THEY BUILT IT THEMSELVES

(Continued from page 67)

putting on the laths. Children carried bricks and nails and lumber, and cleaned up the premises each night. The building extends for half a block, front to back, and tall mounds of trash accumulated and had to be carried away.

Mr. Cox came to serve the Murphysboro congregation on April 15, 1947. Slightly more than a month later—on May 28—the first ground was broken. "We intended to make a ceremony of it," the members will tell you, "but it rained."

Rain didn't dampen their spirits however. By the time they were digging trenches, Mr. Cox was in Tennessee, confidently arranging to buy the pews! Some of his flock delight in telling how he started the money rolling in. "We went to church one Sunday morning," they say, "and there on the parking lot were 5,000 bricks. When we asked about them, he said he had them to sell—for \$185—which he proceeded to do, piece-meal. Not until the last one had been purchased, did he confess that a member of the congregation had already given him a check for the \$185, and that consequently we had purchased not the first 5,000—but the first 10,000!"

The July day that the cornerstone was laid, the church hoped for \$3,000 in contributions; \$3,300 came in. But never once, during the entire building period or before, was a pledge taken from any person; nor was there ever any special drive. If a man came of a morning and said, "Put me down for \$10; I'll bring it tonight," he was told, "Bring it first, and then we'll put it down."

The stiffest crisis the church faced during its building period was the time it needed \$4,000 immediately. "If we'd had six or eight weeks, we could have raised it," Mr. Cox assures you, "but we needed it the next day. And the banks refused to help."

"I held a prayer service that night, asking that a way be opened to us. And—it sounds unbelievable, but I swear to it—the next day a man I'd never seen before knocked at my door saying, 'I understand your church could use a loan.' It developed that he lived several miles out of Murphysboro and was of another denomination, but he wanted to help and, eventually, he loaned more than the necessary \$4,000."

Mr. Cox's faith is concrete and absolute. He believes the Lord helps him and his congregations because they are doing the Lord's work. "That's why I never go against the Lord," he will tell you. "People get



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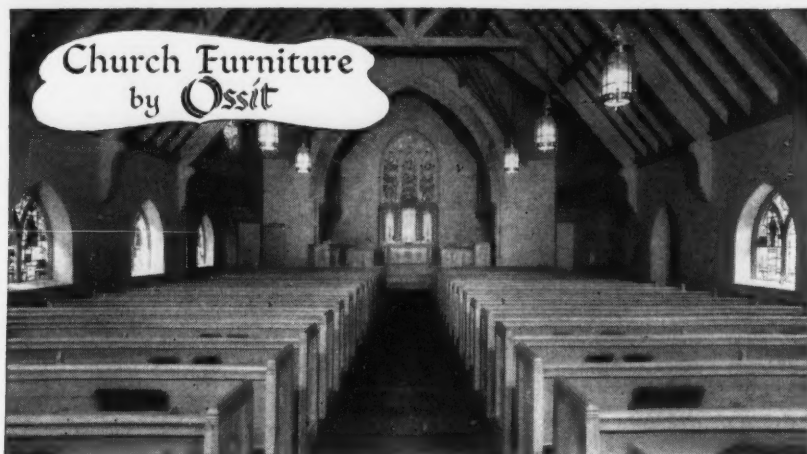
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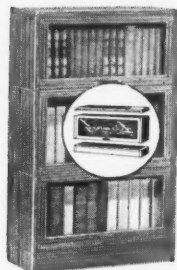
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the idea that I can go just anywhere and build. I can't. I have to feel that the Lord is on my side. Conditions have to be above board, on the level. And the people have to *want* their church. That's the most important factor of all—how much the people really want anything."

While Cox's faith is staunch, he doesn't believe in "faith without works" and so he never hesitates to give the financial ball a push whenever he can. Because of his wide pastorship and because he has been on the air waves for years with the Gospel message, he has friends—radio and real—in practically every town in Southern Illinois. Lots of them come to his Sunday night services as visitors, and invariably he "shakes" them for a contribution. "There's Brother So-and-So from Eldorado sitting back there," he'll tell his deacons in front of everybody. "Take a collection plate back to him. He has something he wants to give us." Sometimes he even names the amount.

"They love being treated like that," he tells you with a grin. "They come expecting it and would be disappointed if they weren't. It's the same with our own people," he adds. "We take up an offering every service we have here. If we need a certain amount the men keep walking the aisles until they get it, that's all."

There's nothing unusual about the congregation. Most of them are laboring people — clerks, shoe factory workers, salesmen. Only a few are businessmen. But they tithe, and several of them are able to give \$10 or \$15 a Sunday. The monthly budget for the church is around \$750, just running expenses, exclusive of building costs.

The congregation estimates that it has saved better than \$20,000 doing everything except the most highly skilled jobs, such as electrical wiring, itself. According to the church treasurer, Charles Boyce, they finished about \$20,000 in debt when the building was completed in March but, compared to what was already behind them, accomplished, that last hurdle looked like a cinch.

It is perhaps significant of their industry and ingenuity that not once, during the entire period of construction, did work have to stop because material couldn't be found. Members kept their eyes and ears open for anything available over a wide area.

One of the most heart-warming things about the building of the church has been the bonds of friendship and good fellowship established between the members as they rolled up their sleeves to labor and sacrifice together. Outsiders became inter-

ested too and contributed of their time and effort. Townspeople who had never paid any particular attention to church activities before found themselves admiring the spunk of the little congregation and did what they could to help. From May to March there were 50 additions to the church, and the Bible school grew from 80 to 168. The congregation considers that an especially fine achievement, "since it's not very inspirational to join a church at a period when it's constantly asking for money."

Mrs. Cox—a hearty, sincere person—works right along with the women, and in addition takes over the financing and purchasing of the stained-glass windows, as well as the final landscaping of the church grounds. At Murphysboro, she has also taken care of all the correspondence connected with the whole building program. "Building a new church has always been harder on her than on me," Mr. Cox declares, "and every time she says, 'Never again!' and vows that if I start to so much as mention building she won't turn a hand to help. But when the people begin wanting the church and the fever runs high, she gets as enthused as I do, and is in deep again before she knows it."

Mrs. Cox has long since become resigned to her husband's being unable to resist a place that needs a new church.

Mr. Cox has his own explanation. "I have no degrees after my name," he will tell you quite frankly. "Technically, I can't qualify for the big fine churches. The only way I can have them is to take little ones and build them up myself." His record would seem to make that debatable, however; for, invariably, as soon as he has acquired a fine new auditorium, a handsome study—a soft spot, so to speak—he has shaken off the comfort of it and moved on to another struggling little congregation to begin all over again.

Members of the Elm Street church were determined to hold their first meeting in their new building on last New Year's Eve. The auditorium was the only part they could possibly get inside, and there was still no heat, nor any pews. But they set up a little oil stove, borrowed chairs from all the undertakers in town, and held a joyous and thankful five-hour service.

All these memories are bedded deep in the hearts of the congregation and of Mr. Cox himself, whose latest pride is in the chimes his brother has just donated to the church, and whose one wistful suggestion is: "Don't forget to mention that we still need an organ!" THE END

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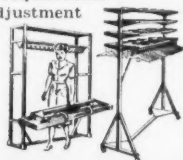
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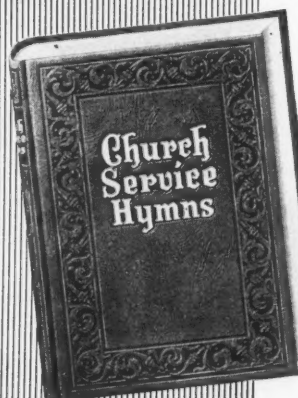
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## BUILDING QUESTIONS

(Continued from page 63)

depth and ceiling height. Either job is difficult, costly and unsatisfactory. The floor of the room will probably be considerably obstructed by posts. Unless a forced ventilating system is installed, you will have a "basement condition" resulting from the accumulation of dead air.

When you plan an addition above ground, the exact cost can be known in advance. If you put a basement under the new addition, its walls and floors can be damp-proofed. Usually it has been found far more satisfactory and economical to spend money for a new construction above ground than for a basement under an existing building. In any case, we would not recommend an excavation of more than four feet below grade.

## Architect is Necessary

One of our trustees has told our building committee that a contractor friend of his will build our new Sunday-school building from his own plans, and we can thus save the architect's fee, also get it built cheaper.

This is a very unfortunate thing to have injected into so important a matter as building the church or any part of it. We are sorry to find this kind of letter in our mail quite often. The contractor has not the legal authority in your state to offer to do the work of an architect. He has not the technical training to plan the structure so it will withstand the weight of the roof and the stresses and strains caused by wind and weather. This, if permitted, would make it impossible to secure competitive bids from other contractors. In case of dispute or misunderstanding or of error on the part of the contractor, the church would be practically helpless to secure remedy without the aid and authority of the architect. Under separate cover I am sending two circulars which I hope will convince your congregation of the necessity of employing the architect.

## Fire Prevention

What suggestions have you for preventing fires in church buildings?

Practically all church fires except those caused by lightning can be anticipated and prevented, and yet scores of churches are destroyed by fire every year. For a dime or stamps we will forward a schedule for inspecting a church building and for correcting fire hazards. This sort of inspection should be conducted by every church during the summer or early fall.

## Lightning Rods

Are lightning rods to be recommended for church buildings?

Each individual church building should be considered separately with respect to decisions about lightning rods. Underwriters recommend that, if the building stands alone and has a tall steeple or if the church building is higher than surrounding buildings, lightning rods will afford valuable protection.





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# DOES YOUR CHURCH NEED

*the answers to any of these questions?*

1. How much SHOULD our church be able to raise for a building program?
2. How can we find out how much our church CAN raise?
3. What should we include in our church building fund program?
4. When is it advisable to plan construction in phases?
5. Is there a rule of thumb for estimating the debt a church can safely incur for building?
6. How much (and when) is it safe for us to borrow to complete our church construction program?
7. How much can we expect to raise outside the church membership for our building fund?
8. Can a church usually raise more money for a new sanctuary or a new educational building?
9. Must we have building construction plans before we can start our building fund campaign?
10. Why can most churches raise more money before they draw construction plans?
11. Will the possible shortage of some building materials have a bad effect on our building fund campaign?
12. Will the threat of war have a good or bad effect on a building fund campaign?
13. Should government construction restrictions have any effect on our building fund-raising plans?
14. How can we avoid deciding on a new location until after we have found out how much we can raise?
15. How can we get our more conservative members to agree that we should proceed with our church building program?
16. When is the best time for our church to have a building fund campaign?
17. How long does it take to get ready for a building fund campaign?
18. How long will it take to complete a building fund campaign for our church?
19. What happens to our other church activities during a building fund campaign?
20. Why is this a good time to raise funds for church building and activity programs?
21. What effect do building fund campaigns have on subsequent budget fund-raising?
22. Should (or can) we combine our building fund campaign with our annual budget fund-raising solicitation?
23. When is it best to keep building funds apart from the annual budget and when is it best to mix them?
24. Is it true that a properly conducted building fund campaign has a strong educational value?
25. How can our building fund campaign have a beneficial effect on the spiritual growth of our church?
26. Do you believe that the spiritual impact of a successful campaign is of greater value than all the dollars raised?
27. We need the money quickly. Should we try to raise it in cash or pledges?
28. Do pledges payable weekly raise and collect more money than those payable on a monthly basis?
29. What is considered the best length of time for the collection of church building fund pledges?
30. What is the normal shrinkage on building fund pledges?
31. Why do many churches collect more than the amount pledged during the pledge collection period?
32. Is there a good method for keeping pledges paid up on a current basis?
33. How soon can we start building after a successful pledge campaign?
34. What chance do we have to succeed in our building fund campaign since we have no big givers?
35. Does the fact that many of our members are tithing mean that we can raise more or less than normal for our building fund?
36. How can we obtain more building fund campaign pledges from our members than we have had on former appeals?
37. How can we be sure to get maximum support from the members of our church who do not usually take part in many of our church activities?
38. Can we raise more money for our building fund by an organized face-to-face individual solicitation campaign or by having our members sign pledges in groups or at meetings?
39. Must we wait until the pledges are paid on our recent unsuccessful building fund campaign before we can try again with a new and better plan?
40. Is there a plan by which the past givers to our building fund can get credit for their previous gifts in a second building fund campaign?

You can obtain the answers to these questions from the nearest Wells office listed below by merely writing a letter on your church letterhead referring to the numbers in front of the questions in which you are interested.



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你的孩子  
梁梅儀



# A STAKE IN TOMORROW

By DALE HAMILTON

WHEN Mrs. Burton heard the footsteps on the porch and the rattle of the mailbox, her eyes brightened. The coming of the postman was a daily adventure. Sometimes not an exciting adventure—the times when there were only bills and advertisements. But since January, the postman was Mrs. Burton's personal ambassador from across the sea. He was an emissary from a tiny patch of free soil in China, and from a lonely little boy bound to her by fragile cords of pen and ink and more enduring cords of warm affection.

Quickly Mrs. Burton stood her dust mop against the dining-room wall where the door frame notched back and met the chrysanthemum paper. Smoothing her apron as though Dr. Bell, the preacher, were waiting at the door, she moved hurriedly into the living room and into the front hall.

Four-year-old Billy, from next door, had pumped his tricycle up to the front steps. He was waiting for her to push open the screen door and pull the letters, one by one, out of the box that always scraped her wrist when she reached in.

Billy waited till she had them out and had patted the wrist the way she always did. Then he piped up, "A letter from Moo-Cow?"

Mrs. Burton gaily waved one of the envelopes. "Why don't you come in and sit down, and we'll read it together!"

SOLEMNLY the lad climbed off his tricycle and followed her into the house.

"May I sit on David's stool?" Billy asked. It was shaped and painted to resemble a turtle. David had found the plans in a magazine, and built it downstairs on the workbench before he had left for Korea. David made so many things, Mrs. Burton remembered. And he had the heart and fine mind to match his talent . . . a young man with the whole bright world before him. And then a boyish goodbye kiss—and Korea.

"David could do anything, couldn't he?" Billy asked, sliding his hand over the turtle's head, cut out with a coping saw.

Mrs. Burton smiled sadly. "Almost," she said. There was just one thing that David Burton could not do. He could

never come home again. Somewhere in a shattered land, his warm spirit and alert ability lay sacrificed. Mrs. Burton looked over at the radio where David's picture stood in a gold colored easel from the dollar store. David was dressed in his uniform, and he had tilted the cap to a jaunty angle and wore the brave smile of youth. He had liked being a mechanic in the Air Force.

"What about Moo-Cow?" Billy was asking, and Mrs. Burton worked her finger under the envelope flap, tore it open, and pulled out a folded sheet.

"Look at the funny writing!" Billy said. "Do you think you can read it?"

Mrs. Burton examined the letter paper covered with Chinese characters. "No, I guess I can't read that! But they've sent along a translation. Now be real quiet, and we'll see what it says."

"Dear Sponsor," the translation began. Mrs. Burton remembered now how the whole thing had started.

It was not long after the telegram had come, and the later confirming details from David's chaplain, that Dr. Bell had (Continued on next page)





Peter Deyneka

## RUSHING GOSPEL TO RUSSIANS AND OTHERS

The Slavic Gospel Association is continuing to evangelize Russians, Ukrainians, Polish and others in Europe, No. & So. America as well as witnessing to the Jewish people in Uruguay and Cuba. The urgent need at the present time is to engage more full-time missionary evangelists, to send New Testaments and Gospel literature, to continue helping suffering Christians with relief in Europe. Several new missionaries have already left for Alaska and Europe. Others will be going as the Lord provides means.

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said what he had. He wasn't preaching for Mrs. Burton especially, but sitting there in the family pew with Mr. Burton beside her, she suddenly straightened, and Mr. Burton looked at her worriedly out of the corner of his eye.

Dr. Bell was saying, "Never forget that God has a stake in this sorry world. For it, He gave His only Son!"

Mrs. Burton had put her head down. "I, too, gave a son," she thought, and then the idea hit her with a jolt that frightened her a little. "Why, I have a stake in the part of the world where David died!"

She talked about it with Mr. Burton over the chicken and mashed potatoes that Sunday. "George," she began, not quite knowing how to say what she felt, "some day they'll be asking us if we want them to bring David home, so we can bury him here. But out there is where he gave his life, and we ought to let him stay."

Mr. Burton made a little hole in the middle of his mashed potatoes and ladled it full of gravy, his face sober and tight.

"Besides," Mrs. Burton said slowly, "with David out there—we have a stake in Korea—yes, and China too." She thought of that last letter David had sent them. "Especially China," she added gently.

David had written in his big scrawl—he never had learned to manage a pen the way he could a socket wrench or rabbeting plane or soldering iron, any kind of tool at all. He didn't play it up—just said that he'd been around at the right time and had a chance to fly on a mercy mission to China. They wanted a mechanic along they could trust in case the plane required tinkering once they landed. Seemed there were a couple of missionaries stranded.

"When we got there," David had written, "we found not only the missionary man and woman, but six kids, Chinese, they wouldn't leave behind. Mom, it was 'Operation Heartbreak.' Big-eyed, scared little kids—scared that the only two people who had ever loved them were going to go away without them. On the plane, one of the little tykes dozed off on my lap. While he slept, he reached out and grabbed onto my thumb like he was taking a purchase on a Stillson. The missionary lady looked over at us, from her own armful of sleeping youngsters. She smiled a sad smile and said, 'They need something to hold onto!'"

"Later I found out they all packed up from Pusan, where we delivered them, and went to Hong Kong. Mom, they were good people—that man and lady. And Mom, don't ever think I'll forget those six little kids and all the

others like them. We've got to count on the kids, Mom, for tomorrow. But right now, they need something to hold onto."

Mrs. Burton could almost see David's young face, bent over a sheet of flimsy air-mail paper somewhere along a landing strip in a strange country.

"They need something to hold onto!" Mrs. Burton repeated aloud over the chicken and mashed potatoes.

"I don't care what happens to any of them over there," Mr. Burton said with a cold anger that lighted up his eyes. His wife could see his knuckles go white as his fingers tightened on the fork.

"But that's just it," Mrs. Burton told him eagerly. "We *must* care! Don't you see—if we don't care, then David's life was thrown away. But now we do care! Now, it does mean something to us. Now we have a stake."

"What can we do?" Mr. Burton wanted to know, and Mrs. Burton had no answer for that.

But that afternoon when she was leafing through a magazine, she held

❖ ❖  
**D**on't be too positive in your opinions and actions. It is highly embarrassing to have to recross a stream after you have burned your bridges behind you.—*Grit*  
 ❖ ❖

her left thumb at one page while she found a pencil and did some figuring on the back cover. "Here's what we can do!" she told her husband—and explained to him all about the needy, deserted refugee children at CHRISTIAN HERALD'S Faith-Love Home in Hong Kong.

"But there are more of them—not in the orphanage now. Little ones as young as Billy next door and up to about fifteen years old. Beyond that, they can take care of themselves. But the little ones—with parents gone, no homes, almost no clothes, no food—George, we *can* do something!"

"For Communists?" Mr. Burton asked skeptically.

"They're not Communists any more than Billy is. They're babies who cry in the dark. In the daytime they search for food that's not to be found. Besides, Hong Kong isn't in Communist China. It belongs to Britain. It's a little place of freedom left against the mainland of China—and refugees have come in droves, so that they can worship God as they please and talk back to the police if they feel like it. George, isn't that what David fought for?"

(Continued on next page)

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She told him how the adoption plan worked. They would be assigned a child, get his picture, case history, letters. For ten dollars a month they could preserve the life of this child, teach him about God, build him back to physical and spiritual health, give him a home, clothes. "I could swing it myself!" she said. "I'll cut down somewhere—clothes or house expenses. I've got it all figured out."

Mr. Burton reached over and patted his wife's hand. "No, we'll do it together," he said. "The three of us. You and I—and David."

And the news had been too good to keep. The whole neighborhood knew what the Burtons were doing. The issue of CHRISTIAN HERALD that told the story grew dog-eared as it was passed around.

"I can't wait to see his picture!" Billy from next door had told Mrs. Burton when she was out tending to the roses. "Will he have funny eyes—that slant—like this?" And he pushed up his eyebrows at the outer corners and tried to make a fierce Oriental face.

"Well!" laughed Mrs. Burton, "I hope no little boy looks like *that*! But maybe he'll be a girl. Then what?"

"A tiny little girl—all alone?" Billy said thoughtfully. "That would be too bad."

"There are little boys and girls both," Mrs. Burton said, "who don't know what it is to have the nice home you have, Billy." She was going to say more—about how those children in the crowded streets of Hong Kong had never known in all their years what it was like to live in a land at peace. Practically none of them had ever known what it was to go to bed with food enough in their stomachs to let them enjoy untroubled sleep. How all they had known was terror, fear, starvation. But Billy would not understand. Mrs. Burton looked up at the sky, where there were no silhouetted bombing planes, only fluffy white clouds. No, Billy, an American child, would not understand.

When the first letter had come—with the picture of a twelve-year-old boy and the pieced-out story of his broken life, Billy hurried over, parked his tricycle and ran up the steps.

"Here he is," Mrs. Burton said, and held up the picture.

"Why," Billy marveled, taking a long careful look, "he's just like me!"

Mrs. Burton nodded. "Out of the mouths of babes," she silently pondered. What a kindly world it would be if every little toddling Billy and every mother and father and grown-up were well-enough informed to say of every other child and parent, "He's just like me!"

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"What's his name?" Billy wanted to know.

"Leung," Mrs. Burton said slowly. "That's his last name. Then, Mui Kaai—those are his first names. Can you say it? Mui Kaai."

"Moo-Cow," Billy translated promptly.

After Billy had gone, Mrs. Burton looked again over at David on the radio, and at the snapshot of the Chinese boy to whom she was giving healing faith and strength.

"David," she said quietly, "I want you to meet Mui Kaai." The corners of her eyes wrinkled. "Maybe you'd rather call him Moo-Cow—you and Billy!"

All this, Mrs. Burton remembered, as she began reading the newest letter, Billy sitting there on the turtle stool at her feet. "Dear Sponsor"—what a depth of meaning lay in the brush strokes forming the Chinese characters that spoke of affection, gratitude, childish excitement.

"Dear Sponsor." It was a letter home from a little boy away from home. It was a child's sharing of daily adventures with friendly people far away who, through the magic of correspondence and Christian love, felt close enough to feel his heartbeat. It was a weary lad's tousled head laid trustingly in a foster parent's lap.

"Thank you so much for writing to me," Mui Kaai had put down. Then he went on to tell of what had been happening in the orphanage. They had seen educational films. Boyishly, he remembered the scenes of Yellowstone Park and the tall sequoia trees that lifted a boy's eyes and thoughts right into the sky—and Super Mouse!

MRS. Burton read it all to Billy, but at the very end, she didn't even hear when Billy pointed out that "Moo-Cow" and he would always be good friends because they liked the same people and the same things.

For she had come down to the bottom of the translated page. Down to where it said, "May God bless you!" Down to where the letter closed, to the spot just ahead of where Leung Mui Kaai had brushed his name.

There, Mui Kaai had written words that brought quick tears to Mrs. Burton's eyes. "Thank you, God!" she breathed. "See, David—this is what will change the world!" She thought of the child, earnest little "Moo-Cow," his forehead wrinkled with the concentration of spelling out in strange, wonderful words what he had never before in his life had the chance to write to anyone else.

Then Mrs. Burton read again the closing words of the little boy a world away, "Your loving son." THE END

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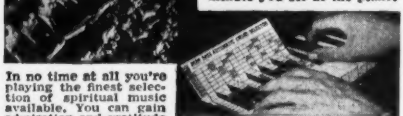
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# Sunday School Lessons

Based on International Sunday School Lessons; International Bible Lessons for Christian Teaching; © International Council of Religious Education.

By Amos John Traver

• Sunday, October 7

**PIONEER FOR GOD**

GENESIS 12:1-9; 13:14-17;  
HEBREWS 11:10

A NEW series of lessons begins today. For the rest of the year we will be studying the beginnings of Hebrew history. The complete story is found in our Bible, Genesis 11:27 to Joshua 24:33. These studies should help us understand why God selected a particular race for His special care.

This was the childhood of mankind. We must remember this as we see God's way of revealing Himself. He spoke directly to men who would be responsive. Sometimes He appeared in dreams and visions, or He came in the form of a man, or He spoke from a cloud or a burning bush. In later days we do not need such forms of revelation. In Jesus Christ God reveals Himself perfectly. We have the testimony of God's Word. God still speaks to those who listen with faith, but He speaks through the appointed means.

The story begins with Abram, meaning "tall father." Later he was to be called Abraham, "father of many." He was a descendant of Noah's son, Shem, but he lived in Ur of the Chaldees. Around him were the heathen descendants of Ham, another son of Noah. Abram and his family kept alive the worship of the one true God. If he remained among idolatrous neighbors his children would be under constant temptation. God had great plans for Abraham. They required complete separation from the associations of Ur. God called and "he went forth, although he did not know where he was to go" (Hebrews 11:8, Moffatt).

That God called Abraham speaks volumes as to his character. "Abraham believed God" is a phrase that is often repeated. When God told him to go, he went. When God made a covenant with him, promising him numberless descendants and a land of his own, he believed. This implicit trust in God is the index of his character. It is the essential of true greatness. It is the fruit of true humility.

Karl Marx taught a different kind of humbleness. He held that man was the result of economic forces,

that he was what he was because of his life situation. Climate, the way he got his living, the character of society, the world about him—all these shaped man. The Bible teaches that man makes his surroundings, that he is responsible for the kind of world in which he lives. Carlyle said, "History is the story of the world's great men." If greatness is seated in faith we can accept that statement. We read history as the record of God-responsive men, men like Abraham who recognize and respond to God's leading. Hope in our confused world still depends on God's pioneers.

We must come down to the New Testament to discover the significance of Abraham. Begin with the genealogy of Jesus, Matthew 1:2. Abraham is the first named. Jesus identified Himself as the fulfillment of God's promise to Abraham (John 8:56). He accepted the common Jewish description of life beyond the grave in His story of Dives and Lazarus. To be eternally blessed was to be carried by angels into "Abraham's bosom" (Luke 16:19-31). He quoted Exodus 3:6 where God identified Himself to Moses as "the God of Abraham, the God of Isaac, and the God of Jacob." This was to support His argument for a resurrection of the dead (Matthew 22:32; Luke 20:37).

The apostles and preachers of the first-century church frequently reminded the Jews that their founding forefather Abraham and indeed the whole history of their race found meaning in Jesus (Acts 3:13, 25; 7:1-53; Romans 4:1-25; Galatians 3:6-9; James 2:18-24). God's purpose in choosing Abraham and his race for special blessing was revealed in the coming of Christ. It is tragic that the Jews did not realize that special blessings on a person or on a nation mean special responsibilities to the world. Much of the opposition Jesus met was due to His inclusive message of salvation. "God so loved the world... that whosoever believeth..." Abraham and his children were to keep alive the worship of the one true God and the hope of a Messiah, not for their exclusive benefit, but for all who will accept Jesus Christ as God and Saviour.

### Questions:

List the arguments that would be used by Abram's neighbors to dissuade him from leaving Ur. Are these the same arguments the world would give a Christian idealist today? What answers would Abram give?

• Sunday, October 14

### JACOB GETS THE PROMISE

GENESIS 28:10-22

JACOB was a smart boy. His brother Esau could whip him in a fight or outlast him on the hunt but he was better in a bargain. It was the old contest of brain versus brawn. Jacob, egged on by his mother, had gone too far. He had outsmarted himself. He had gained the right to Esau's birthright by a trick and secured his father's blessing by deception. Now he was a fugitive. He was not even sure the birthright or the blessing would mean much to him. He had run away without tent or servants. After a day of breathless haste to escape from Esau, he lay down on the ground with no cover but the skies and no pillow but a stone. One likes to think that he said his prayers that night. Certainly a mother's prayers followed him as mothers' prayers always follow their wandering sons.

Jacob little knew that he was destined for greatness. It would not be his cleverness that would lift him out of the commonplace. God had him in mind when He covenanted with his grandfather Abraham and his father Isaac. In spite of shaky standards of honesty, Jacob had one quality that made him usable to God. He had faith. He believed in one true God at a time when only a handful of people shared that belief. He also believed that this God heard him when he prayed to Him and that He would also reveal Himself. He knew God to be just, wise and mighty.

As Jacob slept he dreamed. The rocky hillside became a great stairway to heaven. Angels were using it as a highway between earth and heaven. Then God spoke. We may be quite certain that Jacob knew of the promise given Abraham and renewed to Isaac. At this moment when Jacob was so alone, when life seemed to be a failure, God told Jacob that His promise to his fathers was to him also. How he needed this encouragement right then! God knows when we are at the end of our own resources. Jacob needed not only the promise for which his descendants would wait fulfillment for many centuries, he needed the assurance of the presence of God.

It should comfort us that God can use such questionable characters as

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Jacob in working out His purposes. Even his faith was far from perfect. "If," said Jacob on awaking, "the Lord will be with me . . ." Then he went on to make a bargain with God. Bargaining was in his blood. If God would be with him he would set up the very stone, on which he had rested his head, as an altar and he would give back a tenth of all God granted him. It is too bad the "if" was there, but human nature has not changed. God was patient with Jacob as He is with us. He wants our worship and our tithes to come out of love and gratitude. Knowing Jacob God accepted his imperfect faith and kept him in the line that would one day bring Jesus Christ to the world.

#### Questions:

*Though God renewed the covenant with Jacob, did that prevent punishment for his deceitful ways? Point out in the later life of Jacob how his cleverness backfired. Does God's forgiveness mean that we pay no penalty for our sins? What does God promise the repentant sinner?*

• Sunday, October 21

#### GOD'S PROVIDENCE

GENESIS 47:1-7; 50:18-24; ROMANS 8:28

**TWO** centuries have passed since Abraham was called from Ur to be God's pioneer. His descendants were in the promised land but did not possess it. Strong, warlike tribes disputed their claim to Canaan. The family of Jacob was little more than a tribe of herdsmen. Jacob's sons were an unpredictable lot, jealous, headstrong and avaricious. The evils of plural marriage show themselves in the unbrotherly attitude of the rest of Jacob's sons toward Joseph, child of his beloved Rachel. There was always the danger that the pure blood and the religion of this family would be lost by inter-marriage with the heathen. Some new step in God's providence must be taken if Israel was to possess the promised land.

Was Joseph "a spoiled brat" as one commentator puts it? Surely neither he nor his father was tactful in the mutual affection and confidence they showed before the rest of the family. Yet Joseph alone was worthy. With God's covenant in mind Jacob must have seen in Joseph the only one of his sons who might realize God's promise. To Joseph, God was a present reality.

In preparing Joseph for his destined place in His plans, God permitted him to go through terribly trying experiences. The sale of Joseph by his brothers reminds us of another of the children of Abraham who was sold for thirty pieces of silver. As a

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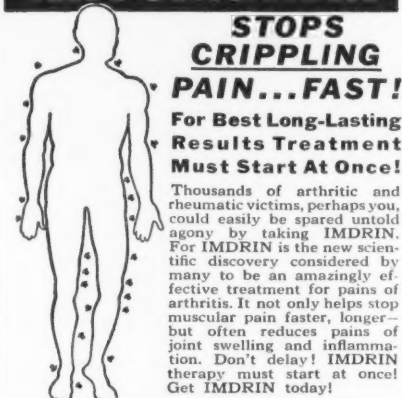
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slave in Egypt, Joseph faced almost incredible adventure. His industry and integrity were tested at every point. It was his sense of God's presence, his responsiveness to God's leading that led to his rise to power in Egypt.

Joseph rose to his greatest moral heights when he forgave his unworthy brothers. Again we hear echoes from the Gospels. "Father, forgive them for they know not what they do." As deputy ruler of Egypt, Joseph was in position to save his family from famine, and more important, to take them away from the debasing influence of the tribes of Canaan. Through years of prosperity, followed by more years of adversity, the children of Israel became conscious of their separateness. The proud Egyptians despised them. Nothing cements a race into one like persecution. All this was in the overruling providence of God. God will keep His covenant with Abraham in His good time.

"In everything God works for good with those who love Him." It was easy for Paul to look back through the long record of God's dealings with his race and write that. It would have been difficult for Joseph to believe it as his brothers sold him into slavery. Or when he was thrown into prison by the deceit of his master's wife. When he became the trusted right hand of Pharaoh, then he could look back and see how God had been training him for his great responsibilities. With Jacob and his family safely in Egypt, he could understand how God had used him for the saving of his race.

#### Questions:

What are some of the lessons Joseph learned through adversity? To see the evil in men's hearts and its awful consequences; to feel the fruits of hatred and envy; to experience the nearness of God and His saving power. What other lessons can you add? How would you apply these lessons to our world situation?

#### • Sunday, October 28

##### ADVERSITY'S DISCIPLINES

EXODUS 1:7-14; 2:23-25; ISAIAH 35:4

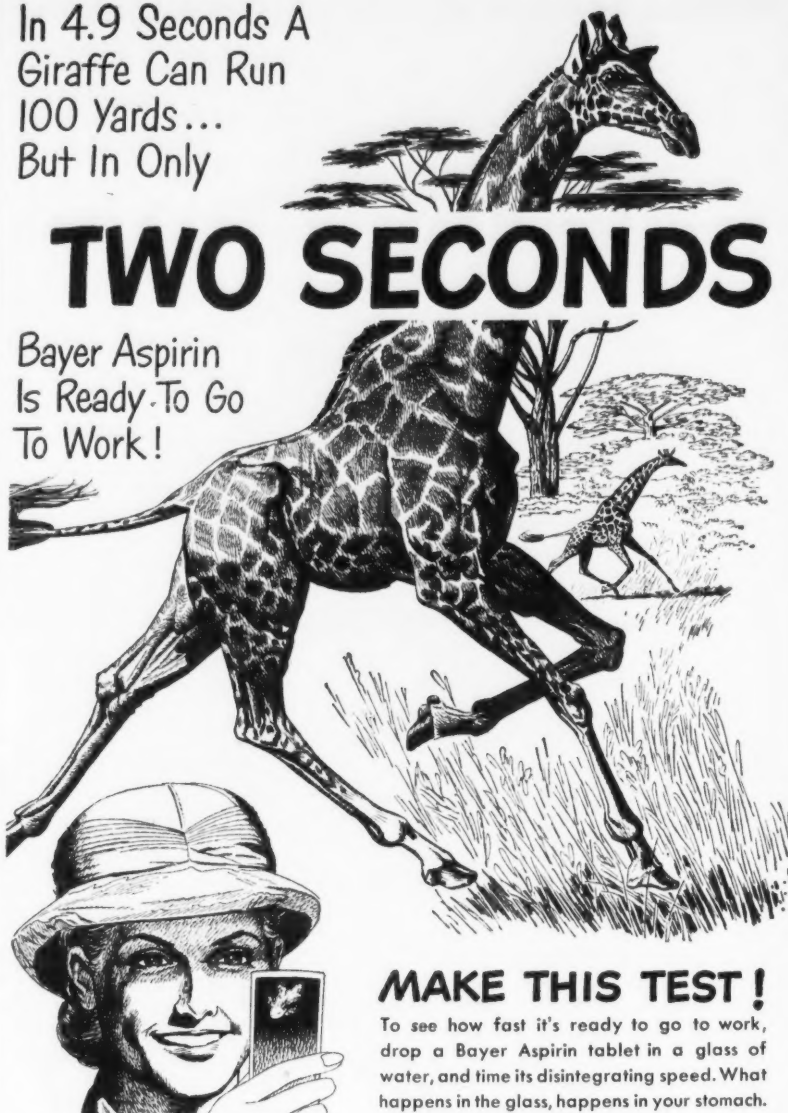
**L**IFE is often a hard school. Sometimes it is called "The College of Hard Knocks." An easy life is greater temptation to forget God than adversity. For seventy years while Joseph lived, the children of Israel were prosperous. The annual Nile floods made the land exceedingly fertile. On some of the best land Joseph settled his family.

Manual labor was distasteful to the Egyptians. For a time they were glad to have this race of farmers and herdsmen settle on the land. Israel

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Vitamin A . . . . .37,500 units	Vitamin B12 . . . . .1 Mcg.	Vitamin E . . . . .15 Mg.
Vitamin D . . . . .2,000 units	Vitamin B6 . . . . .2 Mg.	Niacin Amide . . . . .175 Mg.
Vitamin B1 . . . . .30 Mg.	Folic Acid . . . . .1.25 Mg.	Cal. Panto . . . . .15 Mg.
Vitamin B2 . . . . .15 Mg.	Vitamin C . . . . .200 Mg.	Choline Chloride . . . . .50 Mg.
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Each MAYON mineral capsule contains:

Liver Fraction (2) . . . . .125 Mg.	Iodine . . . . .0.15 Mg.	Manganese . . . . .1 Mg.
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Calcium . . . . .90 Mg.	Potassium . . . . .1.5 Mg.	Boron . . . . .0.2 Mg.
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would supply them with abundance of food. The universal hero-worship of Joseph and his protection by Pharaoh would influence the attitude of the Egyptians toward the Israelites. Now Joseph was long dead. A new Pharaoh was on the throne, probably of an entirely different family. Egypt was aroused over a threatened invasion by the Hittites. During the two hundred sixty years since Joseph's death, the prosperity and growth of Israel had led to increasing suspicion. Gossip began to do its work. What if these peasant herdsmen should make an alliance with the enemies of Egypt? Something must be done to keep them in their place.

Pharaoh had great building projects requiring countless bricks. Why not take these prosperous Israelites from their flocks and herds and set them to making bricks? They were driven by cruel taskmasters to digging the stiff clay and kneading it with hands and feet, packing it into moulds and burning it in the sun. "All their service . . . was with rigor." They had been a contented folk, satisfied to go on forever in Egypt, happy in their family life and prosperous and well-fed. Now they learned to hate their masters and to long for freedom.

Such dictator methods inevitably back-fire. Men will stand injustice only so long. Some would remember the promises of God to their fathers and begin to dream of a return to Canaan. God's overruling Providence permits sin to show its evil fruits. Then there comes a time when God acts to protect His own. His purpose in permitting His chosen people to become slaves is clear. They must become thoroughly dissatisfied with Egypt and ready to move. They must be taken from the enervating influences of the easy life of Egypt. They must realize fully their separateness as a people and be welded into a nation. To complete His purposes a man-child had been spared from the usual fate of Hebrew boys. He must be trained in the science of government. He must be prepared to become the saviour of his people. So in the midst of trials that would lead Israel to think God had forgotten them, God was preparing Moses for leadership. He never forgets His own.

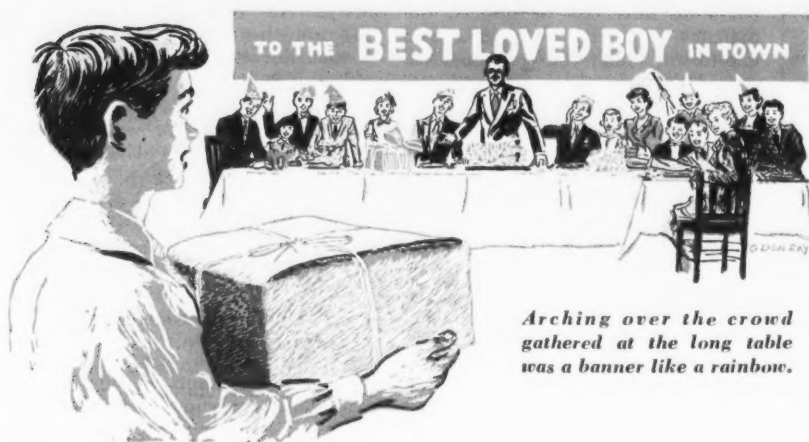
### Questions:

The children of Israel lived in social and political degradation during their latter days in Egypt. They practiced the sensual vices of Egypt (Leviticus 18:3, Ezekiel 20:5-12). They forgot the Name of God (Exodus 3:13). Egyptian gods were worshipped even after they reached Canaan (Joshua 24:23). Yet there was always a remnant true to their God. Can you give modern examples of such results on an enslaved people?



# THE CHILDREN'S PAGE

Edited by  
**BETTY JUNG  
FITZSIMMONS**



*Arching over the crowd gathered at the long table was a banner like a rainbow.*

**T**WELVE-YEAR-OLD Tommy Wright opened the front door of the little house where he and his father lived alone. It was clean and poor and very quiet.

There was no mail. (The postman always pushed the letters through the old-fashioned slot in the door.) Tommy took his pocket knife and removed four tacks from the end of the shabby hall carpet. He lifted it and looked underneath. There was nothing there but a thin film of dust. Once a letter had been pushed almost out of sight under it, but not today.

Tommy pounded back the tacks. He was glad his father did not come home for supper until seven o'clock because it was hard to keep from crying. This very evening there was to be a big party at the new Community House. All the kids Tommy knew had received printed invitations, and many of the grown-ups, too. Even Mrs. Thick-penny, who had asked Tommy to help her move her piano as he passed on his way home from school, had been excited about the party.

She had said her Sidney was going—little nine-year-old Sidney. Tommy went slowly into the kitchen and started peeling potatoes for supper.

He heard the voice of Mrs. Tassel from the porch next door, "Yoo hoo, Tommy! Telephone."

He was happy as he ran across the yard. He knew it must be the post office calling to say that they had forgotten to deliver his invitation and he was to come right over and get it.

But it was only Mr. Bunn, the baker. "Say, Tommy, will you please come over right away and deliver a cake for me?"

Tommy washed his face and hands and put on a necktie because Mr. Bunn liked to have his delivery boys look neat.

It was only a five-minute walk to the bake-shop and it was not necessary to look down to the end of Main Street where the Community House was lighted from top to bottom and where already groups of children were gathering.

Tommy stepped inside the bake-shop with its fragrant, cinnamon smell. Mr. Bunn was very busy. "Here, Tommy, take this cake over to the Community House for the party."

Tommy's voice was low when he answered, "Mr. Bunn, couldn't you have someone else deliver the cake?"

The baker scowled. "There isn't anyone else. What's the matter with you, Tommy, you always used to like to do things for people!"

Tommy took the great shiny box in his arms and started for the Community House. He went the long way around so that he could enter the back of the building.

The kitchen was big and shining with copper kettles hanging on the walls. Bella Jones, the cook, looked quite splendid in a rose-colored dress under her white apron.

"Oh, it's only you, Tommy," she said crossly. "I thought it was the man with the ice cream. My, there never was such a party. Almost everybody's here; I'm going up myself in a few minutes. Take the cake up to the banquet hall."

Tommy edged near the back door. "Miss Bella, couldn't you take the cake upstairs?"

The cook scowled. "What's the matter with you, Tommy, you always

used to like to do things for people! The refreshment table is right beside the elevator."

Above their heads Tommy could hear the tramp of festive feet and the buzz of voices as he stepped into the elevator and pressed the button.

At the second floor the door opened noiselessly and Tommy saw a blur of brilliant lights and dozens of men and women and boys and girls laughing. A very long table laden with beautiful food stretched before him.

What was his father doing there, looking so happy!

Arching over the crowd was a banner like a rainbow with the words:

TO THE BEST LOVED BOY IN TOWN

All the grown-ups frantically clapped their hands and the children stamped their feet and whistled through their teeth, while welcoming words rang through the hall:

"Here he is—here he is—here he is!"

—CLAIRE TRASK

## What Do YOU Think?

### Summer Storm

Some bright forks of lightning,  
Some rumbles and roars;  
Just see Nature's antics—  
It's pouring outdoors.

She flashes her lantern  
To light up her trip;  
The tree-tops are dodging  
Her long playful whip.

She frolics and rolies,  
But short is her stay,  
For quick as it started,  
The rain steals away.

—Marjorie Allen Anderson

### Lazy Mary

**O**NCE there was a little girl. Her name was Lazy Mary. Every Sunday morning she would get up and look at television. Her mother would come in and say, "Time to go to Sunday school." Lazy Mary would say, "Television is better than Sunday school. I don't want to go to Sunday school." Her mother said, "Do you think God would like that?" "No-o-o," said Lazy Mary. "Then," said her mother, "I think you better go to Sunday school." "All right," said Lazy Mary, "I'm sorry. From now on I'm going to Sunday school. There are other days for television."

Now, every Sunday it is not "Lazy Mary" any more. She is "Upright Mary," and you can be sure that she goes to Sunday school every Sunday.

—Patsy Brindisi, age 7  
Goshen, N. Y.



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## THEY LEARN TO LIVE AGAIN

(Continued from page 6)

stroy you, thank Him for helping you get well. You can be up and about in six months if you think of the future hopefully. Remember, aid comes from God through your own efforts."

On his next visit he noticed the patient's long, artistic fingers. "You like to sew, don't you?" Frances admitted the tablecloths she had embroidered as a bride won many a blue ribbon at church handicraft exhibits.

That was enough for the OVR representative. As soon as she was allowed to sit up, a tutor arrived daily to instruct her in the fine points of reweaving. Six months later when she went home, she found a ready-made business waiting. The cleaner round the corner and the neighborhood laundry pelted her with garments needing a skilful needle. Without stepping from her living room she earns \$40 a week.

Today she's bubbling over with enthusiasm and plans for the future. Thanks to the OVR, another family has been kept intact, another woman raised from the depths of despair to active, fruitful life.

Very few of us realize that a rehabilitation service almost identical to that provided veterans is open to civilians. As far back as 1920 a National Rehabilitation Law existed, but it limited aid to the physically handicapped and was inadequate. Since 1943, when the law became part of the Social Security Act and was amended to include emotional and mental ills, an extensive federal-state program has been functioning in this much-needed field. For every disabled veteran there are six civilians whose desolate lives can be made happy and constructive with adequate treatment.

The central Washington OVR doesn't deal directly with individuals; it makes grants for state services. The federal government pays all administration, vocational guidance and placement costs; it goes 50-50 with each state on hospitalization, tools and other expenses.

In each state the OVR works in conjunction with the better private and public hospitals, surgeons, training centers, such as the Cleveland Rehabilitation Center, the Rehabilitation Center of San Francisco, Inc., and the Emory University Hospital of Georgia. Most outstanding is the Institute of Physical Medicine and Rehabilitation of the New York University-Bellevue Medical Center, in New York. Its director, Missouri-born Dr. Howard A. Rusk, is a leading consultant to the OVR. During

the last world war, this six-foot-three, dark, breezy physician did such fine work as chief of our Army Air Force Convalescent program that he received the Distinguished Service Medal. He's become so engrossed in the problems of the disabled that he is now devoting all his time to the afflicted civilian.

Who is eligible for aid under the program? "Anyone of working age, including housewives, who possess a substantial job handicap," says Dr. Rusk. "It can be mental or physical, stem from birth or due to accident or disease. If you examine the files of any agency, you'll find clients suffering from arthritis, tb, blindness, amputees and mental cases."

It's easy to apply for help. The main OVR office is usually in a state capital. Most states have several branches; often they're under the auspices of the Board of Education. If you can't find the OVR in your phone book, ask your local health officer or the State Employment Service. You'll be helped at once if the interviewer feels your working usefulness can be restored. You get a physical examination, vocational guidance, training and job placement free. When you require surgery or artificial limbs you pay what you can afford.

**A**S QUICKLY as it can, the OVR transforms crippled, dejected men and women into self-respecting, optimistic citizens. In 1949 69,277 disabled were prepared for work and placed in jobs, 10,983 more were made ready for placement. The cost? \$445 per person—less than we pay in taxes to support a public charge for a year. The disabled become taxpayers instead of burdens. Within five years they will more than repay in taxes the eighteen millions the federal government spent on them. Of course, the value in precious human lives can't be estimated.

The most modern techniques are employed to restore the crippled to normal pursuits. Recently a twenty-year-old law student slipped on the ice and fell under an approaching train. Both arms were severed across the shoulders. The OVR officers hurried the numbed lad to the Kessler Institute for Rehabilitation at East Orange, N. J. Its director, world-famous orthopedic surgeon Henry H. Kessler, refused to attach the usual artificial limb. "To practice law, you'll need free use of your arms. We'll do our best to give you that."

Carefully he cut a canal into the live muscle in each arm stump. After

lining the canal with skin he inserted an ivory peg into the opening. This peg, in turn, was attached by levers to the artificial arm. When the live muscle moved, the artificial arm moved as though it were flesh and blood. Today, a young lawyer skillfully pleads his cases, using both arms to heighten dramatic effects.

Many people referred to the Bureau have impairments of long standing, like forty-one-year-old Helen Hartell. That dreadful scourge, polio, had struck little Helen at 4, leaving her left leg deformed. In those days she was considered very lucky when the doctors fitted a heavy brace to her crippled limb. A sharp pain shot through her at every step, but she could get around!

In young womanhood she met and married an understanding Methodist minister, to whom she tried to be a real helpmeet. Many a day she stood smilingly greeting their flock at Ellendale, Delaware, when every nerve in her leg screamed for rest.

Last year she sought out the OVR. X-rays showed that if she were willing to undergo a painful and dangerous knee operation she might throw her brace away. "I'm game," she said. "I know God will watch over me." The operation was highly successful. Helen looks ten years

younger, and walks with such a slight limp it's hardly noticeable. Parties, condolence calls, the hundred and one duties devolving upon a minister's wife she takes in her stride. "A new life has opened for me," she jubilantly says now.

The slogan behind all rehabilitation is, "Make the most of what you have left." Men and women are living happy, rich lives with one-quarter normal lung capacity, one-quarter of a liver, without a stomach.

**I**T'S surprising what a handicapped person can accomplish once he forces disabling, despairing thoughts from his mind and uses the bootstrap method of faith.

Fifty-three-year-old Edward Haag knew he had high blood pressure for years. But he wasn't willing to quit his aggravating but well-paying position as foreman of a Denver textile plant. He suffered terrific headaches, felt flushed and uncomfortable at the slightest upset.

After one particularly trying day, he lowered himself into his favorite chair to read the evening paper. Suddenly his right arm dropped to his side. When he tried to flex it, he fell forward like a board.

The family doctor said, "It's a

stroke. Very little can be done. Just let him rest and hope for the best." For six weary months Edward lay in bed, his right side paralyzed. He was subject to uncontrolled laughing and crying attacks.

Finally his lawyer had him removed to the University of Colorado Medical School, where he was given the most up-to-date treatments: hot and cold applications, massages, whirlpool baths. The first time Edward tried to lift himself, he almost fainted from the pain. But he wouldn't give up. It took four months before he could walk with a cane; now he's expected to recover completely. Edward looks forward to many full, fruitful years.

"In our country," says Dr. Rusk quietly, "we don't believe in only the survival of the fittest. We extend a helping hand to the unfortunate handicapped, so he can have an equal chance with his more fortunate neighbors.

"Every disabled man and woman we restore to active, constructive living brings us one step nearer our democratic goal: a land where the crippled and handicapped will no longer be dependent and despondent. They will take their place in society as self-reliant, self-respecting working men and women." THE END



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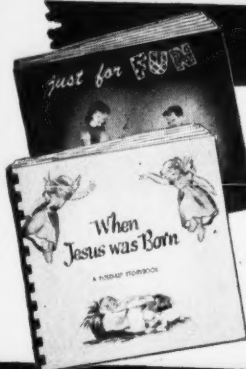
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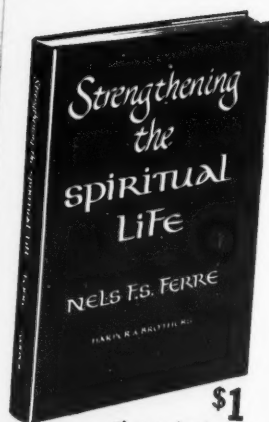
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*THE HEM OF HIS GARMENT, by*  
*Argye M. Briggs (Eerdmans, \$3).*

A novel of dramatic power that is, with rare spiritual understanding, the story of a soul reborn. The principal character, Sharon, comes to an emotional maturity from fear and apprehension. "Gram," the grandmother of Kent, Sharon's husband, secure and happy, brings religion down to the grass roots of everyday living. She is a deep well of love and happiness from which others draw. This is a rewarding book, particularly for younger women. But older women, too, and even children, will find stimulation to both intellect and soul in these crowded, pulsing pages.

*PROTESTANT PANORAMA, by Clar-  
ence W. Hall and Desider Holisher*  
(Farrar, Straus and Young, 192 pp.,  
\$4)

For me this is incomparably the best in its field of all the books written in a decade. It runs like a strong river between high banks of faith and experience that channel the course. Differing from the Blanshard volumes, it is completely objective and entirely Protestant. The authors are not turned aside from their objective and the text sweeps on to its goal—the revelation and fulfillment of the Protestant heritage in America. Protestantism is exalted by a Protestant, and worthily so, but there is no disparagement or undue criticism of any other faith. Not only the Protestant Church but the nation has needed a book like this. Only those who resent the presentation of any other faith than their own (and unfortunately in every faith there are such as these) will resent "Protestant Panorama."

*MOSES, by Sholem Asch (Putnam, 505  
pp., \$3.75).*

Sholem Asch comes into his own in this great novel. He is a Jew and writes now about the greatest of all Jews (we cast Jesus for another and unique role). The story is both an historical novel and a human romance comprehending all the emotions of a race. Perhaps nothing finer has been written in the field of character delineation in a long decade than the author's analysis of the world's greatest lawgiver. From his first appearance on these pages in the home of his princess foster mother, until we lose him in the clouds and infinite glory of his translation from time and space to eternity, Moses is steadily the embodiment of a

race and the unfolding of the religious experience destined to become the foundation of the Judeo-Christian faith. The scriptural story is faithfully followed. What is added—which makes a monumental achievement in contemporary fiction—is always true to the story itself.

**MY MISSION IN ISRAEL**, by James G. McDonald (Simon and Schuster, 303 pp., \$3.50).

James G. McDonald is a wise, experienced and patriotic American citizen who has served his country and his fellow men beyond established political frontiers. This volume is his record as dean of the Diplomatic Corps in the new State of Israel. It is more than factual record, though definitely it is that. And this man's facts will not be successfully challenged. But supremely here is a volume that does much to discover to the free world the mission and soul of Israel. There are pages of ominous warning, but running across all the pages to a brave conclusion is the assurance of triumph at last.

Mr. McDonald is objective but fearless and at times very specific. What he has to say about Mr. Bevin and his maladministration of Israeli affairs does not make pleasant reading for our great English ally. Very special significance attaches to Mr. McDonald's appraisal of Count Bernadotte, his strength and weakness, and his comparison of Bernadotte with Dr. Ralph Bunche to whom he gives first place, among all UN representatives in the Middle East. He writes cautiously about the relations of the Vatican to the new state, but he makes clear, I think, his opposition to internationalizing Jerusalem. Unmistakably McDonald is pro-Israel, but he is no less a protagonist of full justice to the Arab.

**MAN AND GOD**, by Victor Gollancz (Houghton Mifflin, 576 pp., \$3.75).

The compiler of this interesting and helpful anthology is a distinguished British publisher who, attempting to impart what he calls "a mood about the human and divine," has dipped into the great literature of all time to extract passages expressive of that mood. Since any compilation is largely reflective of the compiler's own likes, this reveals the discriminating taste of a man richly endowed with scholarship and, what is infinitely better, with a spirit sincerely seeking God.

**HOW TO RAISE FUNDS FOR SCHOOLS AND COLLEGES**, by Herbert J. Burgstahler (Division of Educational Institutions, The Methodist Church, 105 pp., \$2.50).

Although not a large book, this promises to be worth much more than its weight in gold! Dr. Burgstahler writes out of his own experience at Cornell College and Ohio Wesleyan, and what he has put down here is as practical as a roadmap. Judging by the present straits of schools and colleges, the volume ought to have a remarkable

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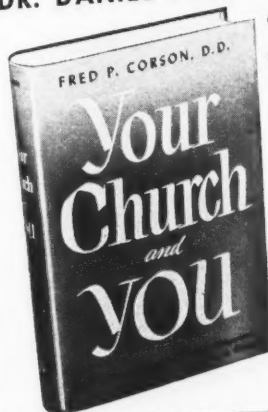
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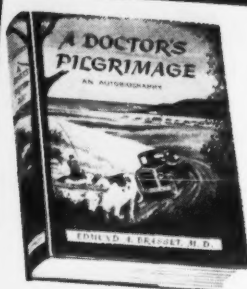
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**WHERE JESUS WALKED**, by Frank McCoy Field (Exposition Press, 243 pp., \$3).

With reverent feet Dr. Field, Methodist minister, trod the Holy Land and with his engaging pen he has set down for us here what he saw and felt. No mere travel guide, this book relates every present-day scene to the times of Jesus, thus becoming an illuminating commentary on Jesus and His times. The Scriptures will glow with new meaning for those who see the Bible lands and events through this author's alert eyes.

**THE STEADFAST HEART**, by Mary Wolfe Thompson (Longmans, Green; 248 pp., \$2.50).

Excellent for teenagers—and those who can remember their young adulthood—is this tender story of a fifteen-year-old girl and her small sister and the life they made in the home of foster parents. Miss Wolfe knows youngsters well, having written several excellent "vocational novels" for young people; she also knows how to tell a story well.

**THE BETTER HALF OF YOUR LIFE**, by Charles H. Lerrigo, M.D., (John Day, 270 pp., \$3.50).

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**WORLD CRISES AND THE PROPHETIC SCRIPTURES**, by Wilbur M. Smith (Moody Press, 384 pp., \$3).

Students of prophecy will be absorbed by Dr. Smith's interpretation of present-day events as they relate particularly to the apocalyptic Scriptures. Others will at least share his thesis that God always holds out a message of hope to those who trust Him. Dr. Smith was formerly professor of English Bible at Moody Bible Institute, and now holds a similar chair at Fuller Theological Seminary.

**THE CHURCH THROUGH THE AGES**, by Mildred C. Luckhardt (Association Press, 244 pp., \$3).

Young people have long needed a book that tells, in readable text and glorious challenge, the story of the Church. This is a primer of Church history—a subject few writers have had the knack of making anything more than deadly. Mrs. Luckhardt is the exception. From Abraham to this present moment,



she stretches a canvas. Some readers may wish that the writer had been a little more explicit in her treatment of the Hebrew religion, the life and work of Jesus, and the origin of the Church. But it is easier to read into the broad spaces between the lines one's own convictions than to quarrel with her theology. Although written especially for junior-high-age youngsters, adults will not find the book juvenile. Rather, they will put it down sensing that they stand at the head of a long line of believers reaching into the past—and that but for today, the past perishes.

**WILLIAM CAREY**, by F. Deaville Walker (Moody Press, 256 pp., \$2.75).

Here is no fictionalized account of a great missionary, but the great missionary himself, seen through the crystal clear lens of biography. Here, with photographic integrity, is the hesitant youth who was told by a querulous churchman, "When God pleases to convert the heathen, He will do without your aid or mine." Here is the flaming young preacher, stooped from his shoemaker's last, whose shout, "Expect great things from God; attempt great things for God!" still lifts men's hearts.

**FRANCIS ASBURY'S SILVER TRUMPET**, by Harlan L. Feeman (Parthenon Press, 155 pp., \$2).

The main purpose of this biographical effort is to make the reader acquainted with Nicholas Snethen—one of the early leaders who contributed most to the Americanization of Methodism. Snethen tried to give a democratic slant to the almost dictatorial influence of some of the early Methodist pioneers, and was reviled and misrepresented for it. We who regard the Protestant movement as the faith of freedom, of a strong laity, and of a representative system of church policy, would do well to discover that it was not always thus. Methodists and all the rest of us owe much to Nicholas Snethen, and we ought to know more about him. Dr. Feeman has given us that opportunity.

**THE VALLEY OF VISION**, by Vardis Fisher (Abelard Press, 426 pp., \$3.50).

My only reason for mentioning this iconoclastic novel based on King Solomon and his times is to warn away any who, with a liking for stories based on biblical characters, may be misled into believing its worth buying. It isn't. The author, of whom we might expect better, delights in dirt—most of it manufactured out of myths and legends long ago discredited by historians.

**BEHOLD YOUR QUEEN!** by Gladys Malvern (Longmans, Green; 218 pp., \$2.50).

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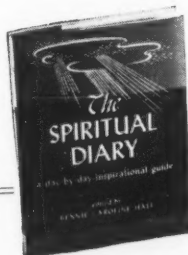
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## STUDENT SECRET SOCIETIES



(Continued from page 28)

have to learn obedience to arbitrary and self-constituted authority? Another answer is even more startling. "Why is it necessary to beat them? What else can we do to them?"

Such is the barren philosophy of the secret society system! Promoted as a way to make friends, fraternities and sororities exclude hundreds of potential friends. Advertised as a means of developing social grace, they turn their backs upon those who by their standards most need to be "developed." Without adequate supervision but egged on by the fierce pride of parents and alumni and, in the case of some fraternities and sororities, by national headquarters, the weird, unbelievable mockery of logic, democracy and religion continues to perpetuate itself.

Why? Because you, the mothers and fathers, keep secret societies in business. Dr. Parmer L. Ewing, superintendent of the White Plains schools—where secret groups still operate but with no blessing or encouragement from the school board—puts it crisply: "The parents could kill this thing overnight, if they wanted to."

Why don't they want to? Because they are too much like the mother of one of Teke's officers. She said she thought the high school could get along quite well without secret organizations. "But since they do have them, always have had them, and probably always will, I am glad my son is a member. It means he's well liked. It has helped him to make contacts, giving him greater confidence in himself." She failed to take into account that her son gained his confidence by taking it away from scores of others.

In Minneapolis, the principal of West High School recalls that girls at West were once ready to drop their sororities, until the alumnae and some proud mothers stepped in.

Not before parents search their own souls and cast away secret pride in the fact that their sons and daughters are chosen while the sons and daughters of so many others are passed over, will snobbery in the public schools turn tail and run. A Presbyterian pastor from the town where the floggings occurred told me,

"About 70 percent of the young people's group of my church belong to high-school fraternities and sororities. When I tried to arouse a congregational conscience, one mother demanded indignantly, 'Why should the church meddle in the social lives of young people?'"

THE PROBLEM in college is cut from the same cloth, except that here students are old enough to know better. After World War II, many of them did. They were ex-GI's back from brushes with death. They went to college in earnest and they were amused by the mumbo-jumbo of three-letter Greeks. But other young men and women pulled strings, polished their "line," and waited through Rush Week with bated breath. One father proudly confided after his son had gone off to university, "If Bill makes 'Iota Iota Iota,' he'll be fixed for life!" It was no bit of exaggerated parental pride. Bill did make "Iota" and on his very next vacation home he was visited by a prominent businessman, also a "Iota." The man had never seen him before. Nevertheless, the boy was told, "When you're ready for a job, I have it for you." Nice deal, but hardly in the American tradition of free competition in an open market, or the Christian tradition of knowing a tree by its fruits.

I TALKED with a girl, now out of college and graduate school, who had taken the unheard-of step of resigning from her college sorority.

"What's wrong with them—so much wrong that you felt you had to get out?" I wanted to know.

"Sororities are harmful because they require that members give primary loyalty to the sorority, with all other social relationships and values second in importance," was the way she summed it up. "Each of them makes it plain that the members are to conform and support the group. Sorority prestige must be enhanced above all, and the individual who does not support any and all efforts to raise that prestige is considered disloyal. This is a direct contradiction of the belief which I have always held that the worth of the individual is of supreme importance."

"And the good a sorority does—what about that?" I wondered.

"They don't do anything constructive which couldn't be done better outside such a group. In any good thing a sorority attempts to do, such as raise scholarship, encourage girls to enter extracurricular activities and so on, the encouragement is always, 'Remember, you help Kappa's name when you do this. Do it for Kappa.'"

Un-Christian? Lay it alongside

"Whatsoever ye do, do all to the glory of God," and decide for yourself. And "Kappa" was a sorority in a "church-related" college! If there is room for false gods in our educational world, it is surely not in a denominational institution.

WHERE does it all leave you, the parent? What can you do about it? How can you protect your son, your daughter? How can you do something, where you are, to preserve for them their democratic and Christian heritage?

1. *You can make up your own mind.* That's the least you can do—know whether you're for or against. For your money, are secret societies un-Christian and un-American? Don't hide under the specious camouflage that "They're here, and since they are, I want mine to belong." Are they good or are they bad—that's the issue.

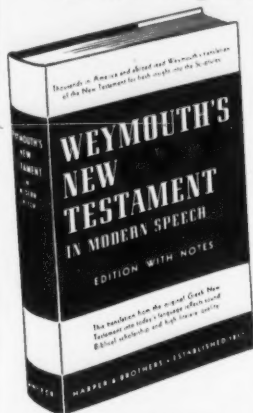
2. *You can sweep racial, religious, economic and social snobbery out of your own household.* Mrs. Walter Ferguson, widely-read columnist, opined on the subject of high school secret societies: "Parents may scold, teachers may rave and lawmakers issue edicts, but teen-agers, even as their elders, will go right on being snobs. The example of adults is hardly sufficient to cause children to overthrow the snob system. Wherever they turn, they see us setting up barriers against people of different races and creeds and against those who are less educated than we and those who have less money. We do not teach children the proper sense of values at home. And for a good reason—we do not understand them ourselves."

3. *You can find out what's happening in your own schools—even if your youngsters are only first-graders.* Your community may be one of the few still untouched by secret societies—but it's no invitation to abdicate your parenthood. Help to keep your schools healthy by seeing to it that teen-agers have something to do, a year-round chance for social good times. Maybe it means something as prosaic as ringing doorbells in a YM or YW building campaign, or throwing your energies into the Community Chest drive. Whatever helps young people now, whatever keeps them unspoiled, whatever builds a recreational program for them, will be all to the benefit of your own.

4. *Through your public school PTA or board you can see to it that young people have something better than secret societies.* An educator told me, "Secret societies in the schools are a sign that something else is lacking somewhere—in the homes, in the school, or in the community."

(Continued on next page)

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Principal Russell D. Brackett of Ramsey Junior High School in Minneapolis may have an answer for your town. For 17 years Ramsey had sororities—17 years of exclusion and heartbreak for all but fifty or so girls in each graduating class. Three years ago, Mr. Brackett persuaded the sororities to withdraw voluntarily and give a trial to a new system of clubs under school guidance but sponsored by college or young business women counselors after school hours.

To get the ball rolling, each eighth grader was asked to name three girls she thought would make strong club leaders. The thirty girls most often named were divided into ten groups. Every girl in the eighth grade was then allowed to choose the group she wanted to join. They had all the sorority trimmings—pins, theme songs, initiations, officers, parties, fun. But they also had young adult supervision and this distinction: the girls chose the clubs instead of the clubs choosing the girls. Parents who skeptically figured the clubs would fall into the same racial and religious patterns of the sororities were surprised. Club membership is pleasantly mixed up—just like America! Now, out of a graduating class of 250, all but about

30 Ramsey girls are "ins" and the 30 don't have time to belong—they could if they wanted to.

Mr. Brackett says after three years, "There is no more 'heartbreak,' and the requests for transfers from Ramsey to other schools for that reason, have been reduced to nil."

What can you do? If you're in a place of community leadership, perhaps invest fifty cents in the Ramsey girls' club handbook and see step by step how they did it.

5. *You can wisely steer your youngsters.* When your son and daughter enter junior high school or go off to college, don't declare through tight lips, "You can't join!" Instead, tell them that you have confidence in their ability to be themselves. Let them read the facts you've just read here. Look up some of the other articles that have appeared during the last five years in almost every major magazine, and make them available to your boy or girl.

The youngsters may not go along with you. But at least they won't be another bully looking out, or another Ruth or Bruce or Eleanor looking in. Not if they know that secret societies will never redeem the world, neither bring it to an end.

## THE COUNTRY I LOVE BEST

(Continued from page 12)

will be gone and that righteousness will triumph!

Now it is on this new earth, an earth without a sea and characterized by righteousness, that the city I have been describing is to be located. Here is the prediction: "And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people" (Revelation 21:3). And Jesus, our Lord, will be there.

This is Heaven. It is a prepared place but it is for a prepared people. To enjoy the promised rest and happiness you must "die in the Lord." He must be yours first down here, and you must be His. Then you will go to that country and dwell in that city through all the countless ages of eternity.

I wonder how we will live in this wonderful country. What will we do, how much will we know? Will we remember those down here, and will we recognize them when we see them again? We can know nothing but what is revealed in God's Word.

"Today shalt thou be with me in paradise" (Luke 23:43). Wonderful promise! That very day the thief was to be with Him. To lie down in sleep?

No, to see Him and to know Him. To recognize Him and to rejoice with Him, "Absent from the body, present with the Lord" (II Corinthians 5:8). That dear one of yours was for years present in the body and absent from his Lord. Now he is gone. The body in which he lived his earthly life, is cold and still. That is because the tenant has moved out. Where is he? Now, in a more glorious life, in a new world, strong, well and happy, he is with the Saviour whom he loved. Absent from the body but consciously present with the Lord. They do not sleep, for "His servants shall serve Him." They live as they have never lived before.

Do they remember us?

How can they forget? "Love never faileth." Do we cease loving when we go to another country? Are we not urged to run with patience the race set before us because of the cloud of witnesses watching from above (Hebrews 12:1)? Who are they, those who are so tremendously interested in what we are doing? They are the saints and prophets of all the ages. They are our loved ones who have gone on before. Are you not conscious of them? Do you not know that they can never forget you?

Of course they know. They rejoice in your victories and they are cheered

by the news they get of your triumphs in Christ. We do not forget the countries from which we emigrated, no matter how long ago. We cannot forget the scenes of our childhood and the friends we knew in early life. Those who have gone on before are thinking of us.

Will we recognize them when we see them again?

In speaking of his little child, David exclaimed, "I shall go to him." Does that mean that he will be able to find him, one tiny baby, among the millions in Heaven? Then, when he does find him, will he recognize him as his? David did go to him and David has been with him, even now, for many, many centuries. Surely you and I will know our loved ones.

Did not the three disciples recognize Moses and Elijah on the Mount of Transfiguration? Did not Saul recognize Samuel when God permitted him to return to earth? Did not Mary recognize Jesus after His resurrection? The disciples, too, knew Him when they saw Him again.

Again and again we have the expression "gathered to his people," in the Old Testament. What does it mean? Exactly what it says. Isaac and Jacob were both gathered to their people, their own kith and kin, the members of their families. Jacob said he would go to his son. Not to the grave, for his son had been, as he thought, devoured by wild beasts, and was not even in a grave. Would he not recognize him?

Why despair? Your loved one hasn't gone forever. That voice you used to hear, you will hear again. That one with whom you walked on earth, you will walk with in Heaven. Love can never die. Love is eternal. A little while and the curtain will be drawn aside for you to enter and they will be there to welcome you Home.

"Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" (Revelation 12:3, 4).

This, then, is the Country about which I have been trying to tell you. Do you not now want to go? Do you know of any other like it? Start to get ready for the journey. It isn't difficult. Just open your heart to Jesus Christ, the Lord of the Country, and let Him come in and save you. And one of these days, when the journey of life has ended, you will enter the pearly gates of that beautiful City and dwell there forevermore. THE END



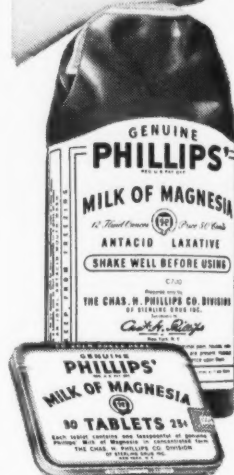
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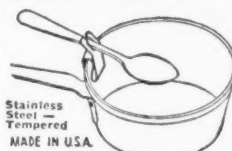
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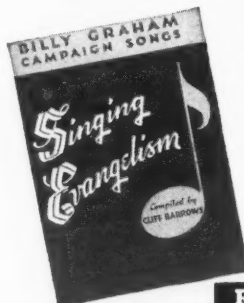
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## *"David and Bathsheba"*

**I**T IS too much, of course, to assume that a picture on a religious or biblical theme will suit everybody. Yet we are sure this photoplay by 20th Century-Fox will have wide interest on the part of many movie-goers. It is an imposing spectacle, focusing upon a momentous period in the life of David. It is also an important section in the history of the Hebrew people whose fortunes during that time were closely related to the personal rise and decline of the psalmist king.

The colors are beautiful, the settings appropriately elaborate; but the temptation to indulge in flamboyance has been resisted. The cast has been well chosen. Gregory Peck portrays David with dignity, both in strength and in weakness. Raymond Massey is powerfully convincing as the prophet Nathan, and Susan Hayward as Bathsheba is adequate. The music is splendid throughout.

The story stays loosely within the historical frame of the narrative found in II Samuel, chapters 10 and 11, with excursions into periods preceding and following, and with certain shuffling of incidents to produce dramatic effect. The kernel of the story is, of course, David's covetous-



David (Gregory Peck) stops his chariot to confer with Joab, his Commander of the Hosts (Robertson Justice), while Bathsheba (Susan Hayward) waits.

ness of Bathsheba, their sin of adultery, the death of Uriah, David's repentance and seeking of God's mercy, in the spirit of the 51st Psalm, the assurance of his pardon and the regained relationship with Jehovah enabling him to return to the sonship and trust expressed in the 23rd Psalm.

To the historian and to the strict Bible student, the liberties taken with the sequence of events and some details of levitical procedure (such as the ark of the covenant being brought to Jerusalem uncovered and the presence of David in

the holy of holies) will be disturbing. Amnon and Absalom were men and not boys as shown during an antagonism to be reckoned with later. The relationship with Michal, David's first wife and Saul's daughter is well portrayed.

If this film sends the uninitiated to the Bible for verification and the Bible student for verification, it may provide some lively discussions. Nevertheless, the producers, who have approached the Old Testament with respect and with the desire to make a period of it live, should be congratulated. **A, Y**

## OTHER CURRENT FILMS

**Audience Suitability Ratings:**  
**A—Adults; Y—Young people,**  
**F—Family.**

**EDITOR'S NOTE:** Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred thus (★) are of exceptional merit.

**A PLACE IN THE SUN** (*Paramount*). An impressive dramatization of Theodore Dreiser's "An American Tragedy," this recounts the story of a young man whose moral and ethical values are lost in his attempt to find a "place in the sun." Much of the interest is derived from soberly exposing facts and emotions rather than in exploiting situations. There is economy of dialogue but eloquent expression. Montgomery Clift's portrayal of the confused young man is so revealing as to be emotionally disturbing. **A. Y.**

Disney short subjects of an educational nature, the year's cycle in any plot of ground is excitingly described in beautiful color photography. The survival of the fittest is clearly the theme of this detailed investigation into plant, insect and bird life. There are some exquisite closeups of opening buds, flowers, unrolling leaves. Has great instructional value and artistic worth. **F**

**CAPTAIN HORATIO HORNBLLOWER** (*Warners*). An exciting and colorful sea story about the adventures of Hornblower and his crew who sailed under the British flag during the Napoleonic wars. For those unfamiliar with the fine stories by C. S. Forester about the hero, this will be a rewarding experience; to those who

have a close reading acquaintance with *Hornblower*, the praise will be more restrained. The principals (Gregory Peck and Virginia Mayo) suffer in comparison to the excellent supporting cast of British actors. **F**

**RHUBARB** (*Paramount*). The riotous story of an eccentric owner of a baseball team who takes as pet a wild alley cat, treats it like a human being, makes it the mascot of the team and names it as the heir of his vast fortune. Numerous complications naturally arise, and every situation is exploited to the limit for strong humor and satire. It is unfortunate that gambling has to rear its ugly head. **F**

**RICH, YOUNG AND PRETTY** (MGM). A light comedy, with music, which owes much to the youthful vivacity and voice of Jane Powell, the beauty and French chic of Danielle Darieux. Settings are colorful, costumes beautiful. **A. V.**

THE RAGING TIDE (*Universal-International*). Human emotions, social relationships and the struggle between right

CHRISTIAN HERALD

★ NATURE'S HALF ACRE (RKO). In this, third of the impressive Walt



and wrong ebb and flow in this dramatic story of a San Francisco racketeer and his girl who come to know better life values. Well balanced between suspense and pathos, this is a picture concerned with more than "crime does not pay" implications. Its only weakness is that social retribution is only surmised, not seen. **A, Y**

**THE LAW AND THE LADY (MGM).** Depicting what happens when a lady's maid who wants to adopt swindling as a career and an aristocratic "black sheep" unite forces, this comedy has some amusing moments as well as some sharp satire. **A**

**HERE COMES THE GROOM (Paramount).** This pleasant comedy has many twists and presents Bing Crosby in a different role. His partner is a lively and competent Jane Wyman. This is humor with some hearty chuckles and, while the story may be unbelievable, it is entertaining. **A, Y**

**MR. IMPERIUM (MGM).** The obligations of a king to his people are given attention in this musical comedy. Ezio Pinza, from whom one might expect at least one good aria, sings a couple of ditties and gives enthusiastic endorsement of the good American way. Story is trite, its presentation puerile. **A, Y**

**PANDORA AND THE FLYING DUTCHMAN (MGM).** Two myths are interwoven in a tale unbelievable and occasionally incoherent. In spite of beautiful scenery, much action and some exquisite effects in illusion and Technicolor, the story does not jell. **A**

**HAPPY GO LOVELY (RKO).** The plot of this gay musical concerns the tribulations of an American showman "broke" in Edinburgh who saves himself from his predicament by producing a colorful show and acting as Cupid in the romance of an American girl and a Scottish laird. Quite entertaining. **A, Y**

**MEET ME AFTER THE SHOW (20th Century-Fox).** A rather trite plot is the basis for a lavish musical concerning a man and wife in the theater world: they have money, fame and success but very little sense in running their lives. From this situation, the plot runs to seed with "amnesia" as an overworked device to bring about a happy conclusion. **A, Y**

**MR. BELVEDERE RINGS THE BELL (20th Century-Fox).** In this episode of the "Belvedere" series, Clifton Webb is cast as a specialist in geriatrics (ills of the aged) who gets admitted to a church-sponsored old peoples' home and proceeds immediately to rejuvenate the inmates. All the means he employs are deceitful and unethical, even to a gambling device at a Belvedere-directed church bazaar whose "errors are on the side of the Lord." This is inserted in the film in complete disregard of Protestant condemnation of gambling as a means for money raising. The portrayal of the minister is a caricature, the old folk belong

in a neurological institute, and the condition of the "home" would immediately place it on a condemned list. The Bible is quoted glibly, irreverently. If this be humor, Protestants will not be amused. **A**

**THE TALL TARGET (MGM).** The story of a foiled attempt to assassinate Abraham Lincoln, president-elect, on an exciting train ride from New York to Washington. A certain amount of suspense is achieved and the characterizations are good on the whole. **A, Y**

**THE WELL (United Artists).** Two themes are interwoven to produce an extremely tense and occasionally terrifying story: race relations and finding a lost child. Showing the tragic effects of rumor and gossip is good but one is not convinced that, even after cooperating in saving a life, the opponents portrayed would permanently change their basic attitudes and conduct. More a social document than entertaining. **A, Y**

**THE GOLDEN HORDE (Universal-International).** Set approximately in the latter period of the Crusades, this tells the fanciful story of a brave English knight who, with a small heroic band of armed men, puts to rout vast hordes of barbarians led by Genghis Khan. Romance, strenuous battle scenes, and a happy-ending fairy tale—all in rich color—make frankly "escape" entertainment. **F**

**HARD, FAST AND BEAUTIFUL (RKO).** The story idea—built around a mother's exploitation of a girl's ability to play championship tennis—is a good one. The film is well acted, carries a message, is entertaining, and should interest sport-loving young people. Those who need to re-evaluate life's purpose might also profit thereby. **A, Y**

**MR. DRAKE'S DUCK (United Artists).** A satire upon Britain's controlled economic life and the military's obsession over atomic production and control, this film will be enjoyed by all but the bureaucrats. **A, Y**

**A MILLIONAIRE FOR CHRISTY (20th Century-Fox).** This tale of a radio philosopher who inherits a fortune may provide an occasional chuckle but its merriment tends to be in bad taste. Excessive drinking. **A**

**ACCORDING TO MRS. HOYLE (Monogram).** An unassuming human interest story dominated by the appealing charm of Spring Byington as a retired schoolteacher who falls under suspicion of criminal relations. Plot exciting. **A, Y**

**THE BIG GUSHER (Columbia).** Much drinking and violence, some gambling and sundry underhanded business deals set the pace for this exciting melodrama with low moral tone. Only the processes of oil drilling are interesting. **A, Y**

**ROADBLOCK (RKO).** Drama of crime, featuring an insurance investigator turned criminal. Mediocre. **A, Y**

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## FOUR-LETTER WORDS

(Continued from page 25)

Then, in Mr. Hemingway's manner, the word "obscenity" was used in the place of the blank to indicate an obscenity. It made for extremely monotonous reading. At least, for me. And I admire Mr. Hemingway, except for his deplorable repetition.

Nowadays, however, the newer writers don't bother letting anything represent obscenity. They simply take their typewriters, as it were, and, reverting to childhood, they once more write upon the fences and sidewalks.

This is what affronts and saddens, and, also, bores me.

I daresay that the majority of adult people now living—and those now dead, for the Restoration period knew a lot of vivid words and used them, and the Victorians were a vulgar lot beneath their "refinement"—I daresay, they all know the words, or most of them, but most of us never expected to see the fence words, or those overheard from the gutter, neatly bound, at four dollars a copy, lying on the living-room table.

Take the soldier books, for instance. Any realistic person knows, and admits, that soldiers, in the field, in the barracks do not speak in poetry. Yet not all of them dredge up their limited vocabularies from the gutter. One good war book has been written which avoids the worst of the language. I haven't read it but I shall. I understand the author referred to such language as "good-humored Billingsgate" and added something to the effect that it wasn't necessary to report it. Once, I think, you have granted that the language of the barracks is not that of the everyday conversation, it isn't necessary to be hit in the face with it, as if by a long dead fish. The story won't suffer; nor will the reader.

One criticism of a very widely read best-seller was that factual blow-by-blow reporting didn't make for literature. Nor does it. There is nothing of a writer's vision, empathy, nor imagination in this; there is merely a keen ear for ugliness. Bad language doesn't really make a character more unique nor even definite. As a matter of fact those books, whether or not they contain offensive language, which strive to exactly reproduce the ordinary conversation of ordinary people are not always successful nor even interesting.

What bothers me is that people who read "everything" and talk with glibness about the recurrent, so-called four-letter words have completely forgotten, if ever they knew, that there are a great many four-letter words of a different kind. These

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appear in books and newspapers, old and new; they are heard in the marketplace, in the churches, on the street, in your own dining room, in the parlor—and few people give them a second thought.

Yet these, and not the others, are the important four-letter words. Let's think about some of them.

There is a word which spells lust. It has four letters and many writers use it; perhaps not in that way, but that's what they mean. Yet there is also a four-letter word which spells love. Writers use that, too—we all do. It is a vital word. You can spell it with a small "l" or a capital. Love comes in many guises and springs from the same Source—love of God, God's love for us. Then there is the human love of family, home, friends, work, the love of country. Given enough of this four-letter word, properly interpreted and put to work, there would be no wars, and no crime and no cruelty.

Love is a four-letter word. None can deny it. And soul, which is the very heart of love, has four letters also (but spirit and heart have five). Evil is a four-letter word and many four-letter words *are* evil, but good has four letters also and I would back those four against the other side of the coin. For good does triumph over evil. This has been promised us, and it is true.

True has four letters, also. And the bright word, glad. A star has five points and four letters, and wake and rise, and sing.

From these four-letter words a man can make a poem, a man can build a life, a man can achieve a goal. All four-letter words.

And now that I think of it, life has four letters . . . four letters which say everything; there is not enough time in a lifetime to say all there is to say about life—little as we really know it—for it encompasses also those opposing words which are "good" and "evil."

Then there is a four-letter word which means comfort and help and wonder, which means praise and fulfillment and strength; that word is pray.

Surely these are the important words, the words which matter, the words which are never empty. And is not an essential word just that—Word, the Word? And surely the most important word of all has four letters in French and German, but only three in English, and that is the Word we live by, the Word which is all consolation and all courage, the Word which speaks to the heart and the soul, the greatest Word, however spelled, in any language . . . and in ours, the three letters which spell out God.



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## THE LEADING CITIZEN



(Continued from page 21)

"Who said I was worrying?" she demanded.

"Nobody. Nobody has to. But when a young man goes away and tells a girl he'll come back and marry her and when he doesn't write too often and when she loses weight . . ."

"Maybe he doesn't love me any more," she said, half to herself.

"Maybe. Maybe he's a fool, too, although I never thought so." Some hidden impulse seized him. "Where does the young man hang out?"

"The last I knew he was at the Hotel Milan."

A flow of cars interrupted his line of thought. When they had passed the girl was on her feet. "Well, I can't spend time like this. I've got work to do."

He watched her as she crossed the street. She had lost weight.

Slowly he got to his feet and made his way down the street until he came to a side road. Here he turned to the left and trudged down to a dusty, ancient railroad station. Inside, he said to Mike Brady, the agent, "I'd like a ticket to New York, Mike. I'm taking the six-twenty tonight. What time does that get me in?"

"Nine in the morning. Taking a vacation?" Brady asked.

"No, as a matter of fact I'm not. I've got a job."

Mike Brady looked up from the ticket he was stamping. "At your age?"

David Mitchell smiled. "At my age, Mike."

"Well, what do you know about that?"

It had been over forty years since David Mitchell had been to New York and now he was confused and dismayed. The Grand Central Station was like a maze with seemingly everything in it but a door leading out. In despair he appealed to a red cap to take him to a taxi and to the driver he said, "The Hotel Berkwin."

The driver looked at him askance. "Never heard of that one. Where is it?"

The old man shook his head. "I don't know, but I stopped at it forty years back."

"That was in another age, mister. I'd better take you to a place where you can get around easy like."

And so the old man ended up in a swank hostelry in Times Square where he felt ill at ease in the middle of luxury and comfort. But he wasn't in it long. Settled in his room he went back to the street and hailed a taxi. "Hotel Milan," he ordered the driver.

In twenty minutes he was entering a run-down hotel in lower Manhattan. A dank smell greeted his nostrils as he approached the desk. "You have a young man registered here named James Manning?"

The hotel clerk scanned the register. "Nobody by that name."

The old man was stunned. He hadn't counted on this turn of events. "But you did once," he insisted.

"George Washington stopped here . . . once, but he ain't here now."

The old man ignored the remark. "Did Mr. Manning leave a forwarding address?"

The clerk thumbed through a file. "No," he answered.

"Do you remember him?"

"Only been here a week."

"Oh . . . I see." He turned to go and suddenly the clerk seemed to have a change in heart.

"Maybe you could find him in this directory. I'll look for you," he said. But the search was fruitless. "Guess he got lost, gramp."

THE only thing David Mitchell could think of when he got back on the street was that there were eight million people in New York and he wanted to find only one of them. As he walked aimlessly along, he kept saying to himself, "And I thought at my age that I could be of help to somebody. Imagine an old man like me thinking I was of some use."

Eventually he hailed a taxi and was driven back to his hotel where he flung himself on his bed and slept. It was late in the afternoon when he awoke. He went out and found a quiet little restaurant on Broadway and ate. Then he started walking. He came to a police station and went in. Quickly he told them that he was looking for James Manning.

"Nobody's reported him missing," an officer explained, and that was that. It wasn't the business of the Police Department to keep track of individuals in the great city, it seemed.

The next morning he went back to the Hotel Milan and starting out from there he inquired at every hotel in the neighborhood on the chance that Jim Manning had moved into one of them. But nobody had ever heard of him. And towards dusk he knew he had to give up. His old legs ached and his eyes were blurred. He was simply exhausted, mentally and physically. Suddenly he realized

again how foolish he had been. Old men were meant for old folks' homes, not to be detectives in New York City.

He saw a taxi and stepped out to hail it and that was the last he remembered. The next thing he knew he was between clean, white sheets, and there was the smell of medication around him. He opened his eyes and saw nurses flitting by the foot of his bed. He closed them again. He was in a hospital.

It wasn't until the next morning that he was really aware of what was going on around him. He sipped some orange juice. And pretty soon a starched nurse was speaking to him.

"Mr. Mitchell, is there somebody we should notify about your accident? All we could find out about you was that you were from Falls Village."

He closed his eyes. "There is nobody," he said. "I'm all alone."

"You may be here some time. You have a broken shoulder. At your age . . ."

He nodded. "I know. At my age bones don't knit very well." He smiled up at her. "At my age a lot of things don't knit very well, my dear."

During the morning he had a lot of time to think. If that nurse should come back he'd like to give her a few instructions. Perhaps he might not come out of this, and if so she should know that there was money enough to ship his body back to Falls Village; he wanted to be buried there, beside his wife. And there were to be no flowers for his funeral. It would be just a simple affair with the pastor saying only a few words. And nobody must ever know why he came here to New York. He would see to that by telling nobody. Nobody would ever laugh and say that an old man like him should never try to do what he'd attempted, that the place for old men was at home, sunning themselves, sitting, thinking.

His shoulder ached, but he wouldn't tell anybody. All the nurses were busy with other people. They probably needed care more than he did. So he tried to drowse off and despite the noise and chatter in the big ward he'd almost succeeded when a voice startled him.

"Dave Mitchell!" He tried to open his eyes. "What are you doing in New York?"

He managed to clear his vision. A young man was standing beside him. He looked up at him. It couldn't be . . . He rubbed his eyes, then he looked again. Feebly he said, "Jim . . . Jim Manning."

"That's right, Dave. How do you feel?"

The old man relaxed. "Better, Jim . . . just seeing you makes me

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feel better. But how did you find out?"

"Saw it in the paper. Couldn't believe my eyes."

David Mitchell smiled. "You mean a man at my age got his name in the New York papers?"

They wouldn't let Jim Manning stay very long but he said he'd come back and he did. Slowly the old man got the story out of him. "I'm doing all right, Dave," the younger man assured him. "I had a hard time getting started, but now I'm with an advertising agency and I have prospects."

"In business, you mean," the old man said.

"That's right."

The old man was sitting up now. He looked straight at Jim Manning. "You know, I always thought you and Jean were going to get married."

"Oh . . . that," Jim Manning looked out the window. "Well, you know . . . things don't always work out. I didn't get a job and you don't write home to a girl that you're no good and when you do get located you are ashamed that you've been so foolish . . . and so things go by the board." He shifted his gaze back to the bed-ridden man. "How is she?"

"Well, maybe she hasn't been eating regular. She's a little on the thin side."

"Sick?"

"Don't think so. Just thin . . ."

IT WAS a week after he was struck by a passing car that a policeman stood over him. David Mitchell stared up at him. "Good morning," he said. "Have I committed a crime?"

The policeman shook his head. "Not really, I guess. Only I'd like to ask you . . . are you by any chance from a town called Falls Village?"

"That's my home."

"Sure now, and they're certainly worried about you. Seems as how you just bought a ticket for New York and vanished and they think their leading citizen may have come to some harm and so they wired down for us to locate you."

David Mitchell just stared up at him. "What did you say I was?"

"For sure, they call you their leading citizen in the wire."

The old man shut his eyes and smiled. "You don't say," he half whispered. "Foolish folks, aren't they?"

"I'll tell 'em I found you and that you're mending pretty well, sir."

"For my age . . . yes, tell them."

And the next morning Jim Manning threw some newspapers on the bed as he entered the room. "Say," he exclaimed, "you're doing all right. Headlines, this time."

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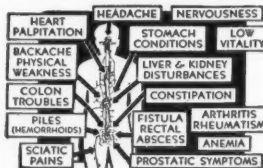
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The old man picked one up and it told how Falls Village had become concerned about him. It told how he had served as selectman, town treasurer and fourteen years in the legislature. It described him as a man of worth, a philosopher with a kindly wit. It told the world that he had fought with Teddy Roosevelt in Cuba. The entire village had worried about him. When he finished reading his eyes were wet.

"I never knew they cared a bit."

"You can go home in ten days," the young man said. "I'm taking you."

"You don't have to . . ." Then he caught himself. "On second thought, though, maybe it would be better. I'm still kind of weak." But that was not the real reason.

**T**HERE was a band to meet the train. Snow was falling but that had not stopped anybody. Every person in Falls Village who could get away was there. Hank Peterson, chairman of the Board of Selectmen, helped David Mitchell to the car which Wilkins' Motor Company had furnished for the occasion. Then the crowd followed the car to the Town Hall. Inside there were speeches and the band played.

And then David Mitchell got to his feet. He said just a few words: "I don't understand what this is all about, even if I do appreciate it. I am an old man. My time of service is all over. Younger people are in the harness today and we oldsters should be seen and not heard. But I do want you to know that I am very happy about it all. You know, I went to New York for . . . well, let us say a little trip . . . and I got a long rest. Now it's good to be home."

And Hank Peterson waved the crowd to silence and said, "The real reason for this, Dave, is that we all love you."

IT WAS THE NEXT morning now. David Mitchell was down at the General Store. He had a hunch Jean Parsons might come in and he was right. After she had said "Hello," she led him over into a corner. "You and I," she began, "are the only ones who know the real reason you went to New York, Mr. Mitchell."

He grinned at her.

"You don't say. You know everything, don't you?"

She put her arm around his shoulders. "I know something you don't," she continued. "Jim took me to the movies last night."

"Well, what do you know about that!" He grinned at her. "But I'll bet I know something you don't, even so."

"What?" she asked.

"The name of the picture you saw."



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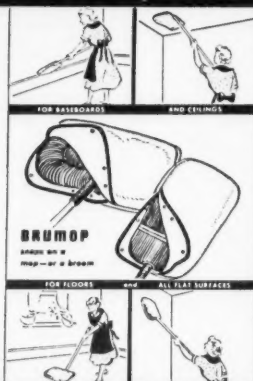
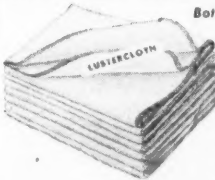
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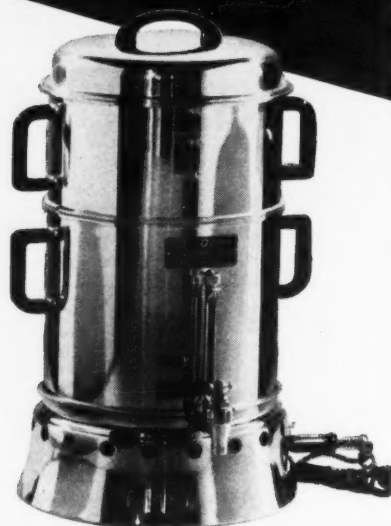
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## - BACK TALK -

LETTERS  
TO  
THE  
EDITOR

### Shame On Us

TO THE EDITORS:

The article "Terror in Your Town" (July '51) should awaken people—especially church people—to the fact that these crimes against women and children are without doubt encouraged, if not entirely caused, by the modern idea that it is perfectly respectable for women and children to appear on the streets half naked . . . It is scandalous that ministers and editors of religious magazines have nothing to say on the subject. Only the evangelists—some of them—have the nerve to speak out. Shame on you timid editors and ministers!

Siloam Springs, Ark.

REGINALD W. MARTIN

. . . I have always advocated that every rapist or would-be rapist and sex pervert should be castrated—then turned loose to make his own living. Doctors do not hesitate to take off a leg or arm when necessary; why spare these men who worse than murder little girls? Wake up, fathers and mothers, pass a law!

Pleasanton, Nebr.

MRS. ROBERT PEARSON

### Our Helpful Readers

Thank you for publishing my letter in your July issue. Six people have written me advising where I can get my Bible re-bound—all from different states. Our family physician, who has been a long-time subscriber, told me the other day that *CHRISTIAN HERALD* is the best of all magazines on the market. I believe him.

Sumerduck, Va.

MRS. A. W. EDWARDS

### Producer Objects Too

TO THE EDITORS:

I was most amazed to read (in *Courier's "News,"* July '51) the article about the beer spot following our TV show, "Kukla, Fran & Ollie." As producer, I do not approve any more than you do. . . .

You will be happy to know I have received a letter from Mr. James Gaines, vice president of NBC, informing me that the beer spot has been removed.

Chicago, Ill

BEULAH ZACHARY

### Can Anybody Help?

TO THE EDITORS:

I would like very much to buy a copy of "The Standard Music Reader" by J. K. Hall, now out of print, publishers, Gospel Trumpet Co. Do you suppose any of your readers has and will part with it?

Hagerstown, Md.

MRS. O. M. FOLTZ  
Route 4

### Food for Morons, Says He

TO THE EDITORS:

About the August cover on *Grandma's* magazine, C. H.: it's food for morons. There's nothing more obsolete, old-fashioned, out-of-date, useless or boring than to be forced to go to church—a place where pre-scientific ideas are preserved in mothballs—especially on a fine summer day. Will the country ever grow up?

Bryan, O

ERIC NORDAHL, *Atheist*

● Easy there, "atheist" Reader Nordahl. Thou dost protest too much, methinks. Today's leading scientists are men of faith; 'tis the fellow loudly proclaiming his atheism whose mind has a mothbally smell.

### Scientist Talking

TO THE EDITORS:

Your statistical data on church membership interests and helps me very much, for I am doing a certain amount of talking these days on the relationship of science and religion. You have done me a great service. I shall want to use your data, which is absolutely up-to-date and therefore particularly effective, showing as it does that at the present time the growth of church membership is altogether remarkable.

Calif. Inst. of

Technology,

Pasadena, Calif.

ROBERT A. MILLIKAN

### "Sons of the Dead"

TO THE EDITORS:

*CHRISTIAN HERALD* is a marvelous production and food for most any type of mentality. I am especially interested in the article "Sons of the Dead" (July '51). To me that points a very effective approach to the German problem. I used it as an illustration in my last Sunday's sermon, together with that other very fine article "The Shepherdess Who Bleaches Black Sheep."

Eduwall, Wash.

(REV.) C. J. HALL

### Any Girls' Towns?

TO THE EDITORS:

We are always reading of work down at some "boys' town" or "boys' ranch." But never do I hear of such places for girls—before their lives are wrecked and they have to be sent to "shelters" afterward. Seems I'm always giving money to save boys; I'd like to spend some of it to save girls. But where?

Okla. City, Okla.

(MISS) MURIEL SEAMAN

● Reader Seaman poses an interesting

question. Anybody know of any "girls' towns"?

### Cicero Riots

TO THE EDITORS:

I especially enjoyed the story of the young German who expressed his joy in a country where he could be friends with a Negro or a Jew and not be put in jail ("Flight Into Freedom," July '51). I am wondering how he feels now after reading about the Cicero riots. If white people are so superior to black or brown-skinned people, why should they not behave in a superior manner?

Hanford, Calif. Mrs. J. R. HUMPHREY

### Lilacs and Tomato-Canning

TO THE EDITORS:

In "Way to a Woman's Heart" (June '51) we find our heroine carrying lilacs to her neighbor at tomato-canning time. Is this possible in Shreveport? However, don't let this criticism discourage you. It's a good story!

Hummelstown, Pa.

(Mrs.) ESTHER MENGEL

• What we need around here, Mrs. Mengel, is a horticulturist! Or maybe those lilacs were hothouse grown. Remind us to ask the author!

### Not the First

TO THE EDITORS:

In your June issue ("News") you say: "The Mennonites are building the first mental hospital to be constructed by a religious group." Our denomination (Christian Reformed) has a mental hospital at Cutlerville, Mich., and it's not new either. In the last three years we have started another at Denver, Colo. And as I wrote there comes to my mind our sanatorium at Wycoff, N. J.

Ocheyedan, Iowa Mrs. TOMMY POST

... I would like you to know that the Reformed and Christian Reformed churches now are maintaining three such hospitals.

Lynden, Wash. Mrs. JIM VAN ANDEL

### Crazy About Nothing

TO THE EDITORS:

In the June issue we noted the heading of a "Back Talk" letter: "Not Crazy About Harry." Some people are not "crazy" about any President of our country. That reminds us of the Bible statement: "Woe unto you when all men speak well of you..."

York, Pa.

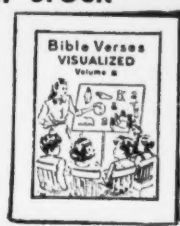
A. PATTERSON

### CORRECTION

Authorship of a poem used with our frontispiece picture of Independence Hall in the July issue (page 6) was incorrectly credited to James Willard Parks. The true author is H. Ross Ake of Canton, Ohio, one-time member of the Ohio Senate and later Treasurer of the State of Ohio. Our sincerest apologies to Mr. Ake, prominent Ohioan and longtime friend of CHRISTIAN HERALD.

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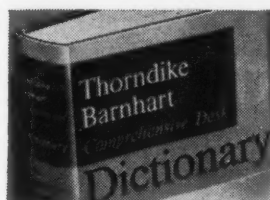
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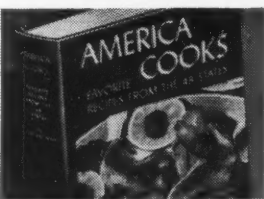
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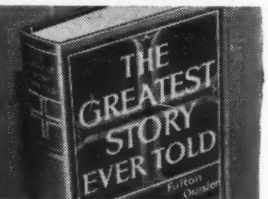
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By Fulton Oursler

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# CHIQUITA BANANA

wants to help you raise  
money for your  
women's group!



Here's all you have to do to earn extra money for your church group. Send for as many FREE copies of CHIQUITA BANANA'S beautiful new RECIPE BOOK as you need to give one to each member of your group. Just write "Chiquita Banana," Box 630, New York 46, N. Y. List three things: (1) your name and address, (2) name of your group, and (3) number of recipe books desired.

Ask each member to try at least three of Chiquita's recipes and mail her report on the coupon to be found

in each recipe book. This will be the same as the coupon below. Chiquita will send your group 25¢ for each coupon received. Easy? Yes, indeed! And while trying these recipes, in order to fill out the questionnaire, each group member will be serving her family an interesting and, in most cases, a new dish.

**NOTE:** This offer is limited to groups of 300 or less. Larger groups of women can apply for inclusion by writing to United Fruit Company at the address below. Offer expires December 31, 1951.

## FILL OUT AND MAIL

"CHIQUITA BANANA," Box 630, New York 46, N. Y.

Here is my filled-out coupon. Please send 25¢ to:

(NAME OF GROUP) \_\_\_\_\_  
(STREET) \_\_\_\_\_  
(CITY) \_\_\_\_\_ (STATE) \_\_\_\_\_  
(MY NAME) \_\_\_\_\_  
(MY STREET) \_\_\_\_\_  
(MY CITY) \_\_\_\_\_ (MY STATE) \_\_\_\_\_

The three recipes from CHIQUITA'S RECIPE BOOK that I served my family are:

1. \_\_\_\_\_ 2. \_\_\_\_\_  
3. \_\_\_\_\_

They preferred (name of recipe) \_\_\_\_\_ because \_\_\_\_\_

Was there one of the recipes that they did not care for? If so, why: \_\_\_\_\_



the  
UNION THEOLOGICAL SEMINARY  
New York  
SEP 28 1951

# Amazing Bargain Offer

# TULIP BULBS

**FREE** OF EXTRA  
**CHARGE**  
**12 DUTCH IRIS ...**

**100 BULBS**  
**Only \$1.69**

Dozens of brilliant flaming colors in this Rainbow Mix Assortment for remarkable low cost of less than 2¢ per bulb. Our prize selection of famous hardy planting stock. First and second year bulbs—already 1½ to 2¼ inches in circumference. Satisfaction guaranteed or your purchase price refunded. Selected by Tulip experts who guarantee replacement of any bulb not developing to your satisfaction.

Also available are the large, IMPORTED FROM HOLLAND TULIP BULBS guaranteed to bloom the first season. Check your selections and MAIL THE COUPON TODAY.

## FREE OF EXTRA CHARGE 12 IMPORTED DUTCH IRIS BULBS

Yes, as your GIFT for ordering any of these outstanding Tulip assortments, we will send you 12 IMPORTED DUTCH IRIS BULBS extra and without additional cost. These gorgeous Iris produce beautiful orchid-like blooms in an assortment of mixed color. Excellent for cutting. Yours FREE of extra charge just for mailing your Tulip order now.

## ORDER NOW! Send No Money!

Send no money to get this marvelous Tulip bulb bargain! Just check which offers you desire and rush order today! Your Tulip bulb assortment with extra 12 DUTCH IRIS BULBS will be sent you for fall planting. When postman brings your package just pay amount as checked in coupon plus C.O.D. postage. If you don't feel that you have hit the bargain jackpot of the garden world return the bulbs and receive money back. Save money send cash with order, we pay postage.

## SPECIAL BONUS COUPON

If you order 2 or more items you will receive Gifts as described below if you enclose this SPECIAL BONUS COUPON with your order. No extra charge.

### ☐ 2 ITEMS ORDERED

Send 12 rare IMPORTED FROM HOLLAND IXIA BULBS. Often called the GARDEN ORCHID, they bloom in rich colors of bright yellow to crimson orange. Ideal for cutting. Can be potted indoors or planted outdoors in late fall.

### ☐ 3 OR MORE ITEMS ORDERED

In addition to the 12 IMPORTED IXIA bulbs also send 12 GLORY OF THE SNOW bulbs. One of the loveliest Spring flowers that produce small blossoms of intense blue with contrasting white centers. Multiply year after year.

## SPECIAL OFFER COUPON

Michigan Bulb Company, Dept. RR-1806  
Grand Rapids 2, Michigan

Send order checked below. I will pay postman on arrival of package for Fall planting, plus postage, on guarantee that I may return if not satisfied and get full refund of purchase price.

- ☐ 100 Tulip Bulbs (1½ to 2¼ inches in circumference) plus 12 Dutch Iris. .... \$1.69
- ☐ 100 Tulip Bulbs (2¼ to 3 inches in circumference) plus 12 Dutch Iris. .... 1.98
- ☐ 100 Imported Tulip Bulbs (over 3 inches in circumference) plus 12 Dutch Iris. .... 3.98
- ☐ 50 Imported Holland Tulip Bulbs (over 4 inches in circumference) plus 12 Dutch Iris. .... 2.98
- ☐ 50 Imported Holland Crocus. .... 1.69
- ☐ 6 Imported Holland Dutch Hyacinths. .... 1.49
- ☐ 100 Imported Holland Grape Hyacinths. .... 1.98
- ☐ 25 King Alfred Yellow Daffodils. .... 1.98
- ☐ 50 Imported Snowdrops. .... 1.98
- ☐ Send C.O.D. plus postage.
- ☐ Cash enclosed (Michigan Bulb pays postage).

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ ZONE \_\_\_\_\_ STATE \_\_\_\_\_

**Michigan Bulb Co.** Dept. RR-1806 **Grand Rapids 2, Mich.**